

# THE VOICE

Vol. 37 No. 6

Archdiocese of Miami

March 16, 1990



## 'Lenten' Offerings

*St. Vincent parishioners make sacrifices to help the school and the poor and homeless*

12-13

**You and money**  
Know Your Faith 22-23

Voice photo by Brent Browning

St. Vincent CCD students Steven Asselin, 12, and brother Thomas, 10, contribute to class project raising money by

Lenten sacrifice.

## Inner-Voice



### Coming 'home' from divorce

Archbishop invites reconciliation

7

### Other Local

Δ First woman to head Spirituality.....7

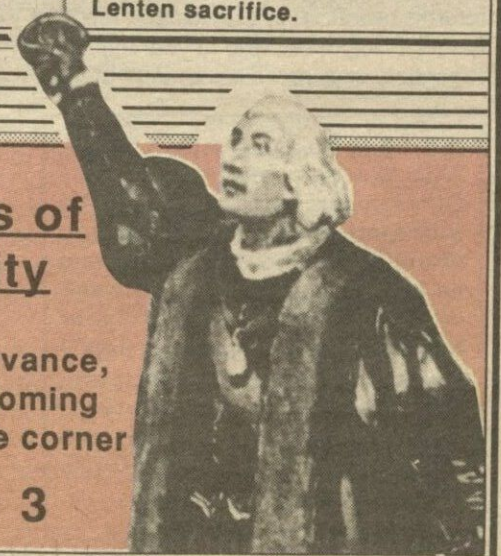
Δ Learning with love at OLPH.....9

Δ Religious mark jubilees.....10-11

### 500 Years of Christianity

Massive observance, many events coming just around the corner

3





## Nation

### USCC proposes rules on TV broadcasting indecency

WASHINGTON (CNS)—The U.S. Catholic Conference called for TV programs to carry disclaimers when they include indecent material and urged that such programs not air when children are apt. to be viewing without adult supervision. Children watch television after school, in the evenings and throughout the weekend, but generally have adults watching with them only in the evening, the USCC said. The USCC made its remarks in comments submitted in late February to the Federal Communications Commission, which asked for reactions to its proposed rules on broadcasting indecency. The assessment of children's viewing and habits was based on a survey conducted by USCC after the FCC gave notice Nov. 30 of the rule-making proposal.

### Environmental groups asked to 'rethink' abortion issue

WASHINGTON (CNS)—An official of the National Conference of Catholic Bishops has urged environmental groups targeted by a right-to-life boycott to "rethink" their support for family planning legislation. Richard Doerflinger, associate director for policy development of the NCCB Secretariat for Pro-Life Activities, joined the National Right to Life Committee in criticizing a bill to restore federal funding of family planning groups that promote legal abortion or abortion counseling overseas. "We agree that this is not an environmental concerns bill," Doerflinger told Catholic New Service. "It's a bill about abortion. Our opposition is to this bill and, as with any bill we oppose, we ask groups that have endorsed it to rethink their position." But Doerflinger stopped short of endorsing the National Right to Life Committee's call for "redirecting contributions," or staging a boycott, against three environmental groups that have supported the bill, H.R. 720.

### Bingo games cancelled due to pending lawsuit

BILOXI, Miss. (CNS)—Threatened by a lawsuit, Bishop Joseph L. Howze of Biloxi has ordered all churches, schools and church organization in his diocese to cancel all bingo games. The bishop announced his decision shortly after Mississippi Attorney General Mike Moore told him that organizations which did not halt bingo operations would have their names added to a lawsuit he recently filed against other Hinds County bingo groups to stop the games. "I bide by this decision to cooperate with the office of the attorney general," Bishop Howze said. "All games will cease until further notification."

### Dan Quayle supports pro-life issue in award ceremony

MALVERNE, N.Y. (CNS)—Those who work to provide "real alternatives" to abortion are among President Bush's "thousand points of light," Vice President Dan Quayle said March 6 during an awards ceremony speech at a Catholic school in Malverne. But the vice president, while reiterating his own support for "the pro-life position," told a press conference later that Lee Atwater, chairman of the Republican National Committee, was "absolutely correct" in describing the Republican Party as a "big tent" with room for candidates who back legal abortion. The vice-presidential speech took place at Our Lady of Lourdes School.

### Violence crisis in Boston cause for new Committee

BOSTON (CNS)—Cardinal Bernard F. Law in his Ash Wednesday homily called the Archdiocese of Boston "to action" by announcing formation of a group to respond "to the current violence in our midst." Named the Cardinal's Committee for the City, he said, the task force would coordinate church response to the "current crisis" and pursue the role of advocate before city, state and national government," Bishop Lawrence J. Riley, who retired Jan. 16 as an auxiliary bishop of Boston, was named to lead the group.



**QUAYLE VISITS --** Vice President Dan Quayle (left) walks with Father Russell Dillard, pastor of St. Martin of Tours Parish in Washington, and Jacqueline Mitchell, leader of a neighborhood drug patrol. Quayle met with the community group whose twice-a-day patrols have reduced crime by 22 percent in the neighborhood near the church. (CNS photo)

## World

### Papal visit scheduled to a 'free Lithuania' in 1991

MILAN, Italy (CNS)—Lithuanians hope Pope John Paul II will be the guest of a "free Lithuania" in 1991, rather than visit the republic as part of a Soviet trip, a Lithuanian cardinal said. Cardinal Vincentas Sladkevicius of Kaunas, Lithuania, said a papal visit via Moscow would imply recognition of Soviet authority over the Baltic republic—something that would undermine the strong pro-independence movement there. "I really don't think the pope would do such a thing," he said. The cardinal, a strong supporter of Lithuanian autonomy, made his remarks in an interview published by the Italian Catholic newspaper, Avvenire.

### Rising suicidal rates gravely arises concern in Ireland

THURLES, Ireland (CNS)—One cause of the rising suicide rate in the Republic of Ireland is pressure on children at school and at home to achieve material success, said Archbishop Dermot Clifford of Cashel.

In a Lenten pastoral letter, Archbishop Clifford pointed out that the number of suicides increased from 71 in 1968 to 263 in 1988 and that the increases had been higher in youths and early-middle-aged adults.

In the same period, there was a fourfold increase in unemployment.

### East German Bishops urge vote favoring positive changes

VATICAN CITY (CNS)—The East German bishops have asked Catholics to vote in March 18 parliamentary elections for candidates favoring democracy and reforms beneficial to Christianity, reported Vatican Radio. "Help those who in your opinion have the strength to construct a community of law, free and

democratic, formed in such a way that there can be no return to the old forms of exercising power," the bishops said in a pastoral letter read at weekend Masses March 3 and 4. Vote for candidates who "want to introduce in society things which are important for us Christians," they said.

### Bill allowing experiments with human embryos considered

LONDON (CNS)—Cardinal George Basil Hume of Westminster has urged Catholics to write members of Parliament to ask them "to vote on moral grounds against allowing destructive experimentation on embryos." In a pastoral letter, the cardinal drew Catholics' attention to the Human Fertilization and Embryology Bill, passed by the House of Lords and due to be considered by the House of Commons. The bill would allow experiments on human embryos up to two weeks after conception. "The church teaches that human life begins when fertilization takes place," Cardinal Hume wrote. "Because the result of fertilization—the embryo—is a human life, it must be respected and protected."

### Bishops urge peaceful and full transfer of power

VATICAN CITY (CNS)—The Nicaraguan bishops have asked the ruling Sandinistas for guarantees that the newly elected government will be able to exercise control over security forces, said Cardinal Miguel Obando Bravo of Managua, Nicaragua.

The cardinal said he had received verbal guarantees from outgoing President Daniel Ortega, but was not told what these meant.

"We bishops want the will of the people, who democratically elected their government, to be respected, meaning a full transfer of all power," he said in a March 3 telephone interview with Vatican Radio.

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# 500 Years of Christianity

S. Florida and 2 continents will observe the coming of the Faith with massive doings--starting soon

By Robert O'Steen  
Editor, The voice

Don't look now, but there's something big coming your way.

Every diocese in America is going to have a coordinator for it.

There will be network television specials, seminars,

## WHAT'S COMING

Observance will include a U.S. Bishops pastoral letter, evangelization outreach at national and local levels, TV specials, essay and poster contests in schools, thesis awards in universities, seminars, special Mass approved by the Vatican, a joint observance of the bishops of the Americas in Santo Domingo.

essay contests, Catholic university participation, a U.S. Bishops' Pastoral Letter, special Mass approved by the Pope...

And that's just a fraction. A lot more is planned.

And why not? After all, it's been 500 years.

Five-hundred years since Christopher Columbus brought Christianity to the Western Hemisphere, changing

world history for all time and altering the culture and lives of millions of people.

The Fifth Centenary itself occurs, of course, in 1992, five hundred years after "1492, when Columbus sailed the deep blue," as any grade-schooler can recite. But such a major event must be planned and observed for months, leading up to the Quincentennial.

And it all is being called by many historians and planners "The Catholic Moment." It is looked upon by the Bishops as an opportunity for the Church to seize the day, as it were, and forge ahead in today's world with the mission it began in the New World centuries ago: the evangelization of souls.

"It will be a time to ask ourselves if we are living up to the Faith," said Archbishop Edward McCarthy, who happens to be the chairman of the U.S. Bishops Committee for the Observance of the Fifth Centenary of Evangelization in the Americas.

"It will be a time to rediscover our faith," he said, pointing out that this Archdiocese is already ahead in many ways, having promoted evangelization and the Synod process for several years now.

And while the centenary will sound the jubilee horn for the centuries of achievement in education, social action and evangelization, it will not be a "celebration."

In the Bishops' pastoral letter now under preparation, they acknowledge that the coming of Christianity and European culture to the Western Hemisphere have not been without pain.

"We commemorate not the 'discovery' of America, the ancestral home of its native peoples, but the coming of the Gospel to this continent," the letter says in its first draft.

Acknowledging the exploitation of the natives by some misrepresenting Christianity and new diseases accompanying the Spanish settlers, the letter says, "We look back at five hundred years of evangelization recalling the lessons of the past; and we look forward to the future in which we are challenged to carry on the work begun by



Columbus lays claim to the 'New World' in the name of Spain and Christianity in 1492.

our brothers and sisters so long ago."

Archbishop McCarthy also pointed out that in addition to the Native American injustices, Africans also were brought over to aid in the expansion westward.

"So we are not calling it a celebration but an observance," he said, in which the Church can build and evangelize on its current record of promoting human rights and justice in the hemisphere.

**'We see it as an opportunity to sponsor appropriate services of thanksgiving, petition, recommitment, and yes, atonement for our failures'**

--Abp. McCarthy

"We see it as an opportunity to sponsor appropriate services of thanksgiving, petition, recommitment, and yes, atonement for our failures. But especially, we do see it as a marvelous opportunity for a massive effort to renew the living and sharing of the Faith in our nation."

There will be three aspects to the events:

- Historical
- Observance
- Evangelization

### Historical

Catholic colleges will sponsor lectures and exhibits. Prizes will be offered for research papers at various levels, books, translations and essays on Catholic history and evangelization in the U.S.

Articles and programs in the media will be produced.

A calendar of historical dates is being developed by the Catholic Extension Society.

A traveling exhibit is being considered.

## Abortionist Communion discouraged

CINCINNATI (CNS) — Cincinnati Archbishop Daniel E. Pilarczyk said Catholics who promote or assist in abortions "should not consider themselves properly disposed" to receive Communion.

Archbishop Pilarczyk, who is head of the National Conference of Catholic Bishops, released his "Statement on Certain Matters Related to Abortion" March 7.

The statement came after he met with pro-life Catholics who reportedly had urged the excommunication of Cincinnati's new Planned Parenthood director, Barbara Rinto, who is a Catholic.

Rinto, in a March 7 statement, said, "My work at Planned Parenthood is rooted in the long tradition of working for social justice and equality to which many Catholics have devoted their lives." Planned Parenthood operates clinics where abortions are performed.

Ray George, Cincinnati archdiocesan spokesman, told

Catholic News Service that the archbishop's statement did not single out anyone, nor was there any subsequent statement identifying individuals.

"Some Catholics hold and publicly proclaim views" on abortion "which are not in accord with the church's teaching," Archbishop Pilarczyk said.

"Such dissent does not make the church's teaching any less sure or any less binding."

Church teaching on abortion is "so crucial," he said, that "under certain specific conditions, (it) provides for an automatic excommunication of those who are personally and directly involved in the performance of abortions."

The archbishop continued in his statement, "We can judge that certain behavior is objectively wrong and that the espousal and practice of such behavior under the guise of Catholicism are a source of scandal and confusion in the church and constitute manifest moral evil."

### Observance

A special Mass of Thanksgiving approved by the Vatican and issued jointly by the U.S. and Latin American Bishops will be promoted and used for Centenary events.

"Sound the Jubilee Horn," pastoral letter will be issued, probably in 1991.

Centenary theme will be pushed for inclusion in all Church activities and conferences at the national and local level as well as coordinated with state and local civic observances.

Pilgrimages and pageantry at places of historic Church interest will be promoted.

The ultimate event will be a joint observance by U.S. and Latin American bishops at a Santo Domingo Convocation of the Hemisphere in 1992.

### Evangelization

This will take place in three phases:

- 1990, Awareness, promotion and organization;
- 1991, Personal and parish renewal;
- 1992, Outreach at local level through preaching, home visitation, inter-cultural solidarity events, neighborhood and community service.

Diocesan coordinators are being appointed. Already 110 have been named. They will convene in Houston at the national Evangelization Conference this summer for special training in assisting formation of parish groups.

A handbook of resource materials is being prepared to help diocese and parish organizations follow the three phases mentioned above.

A television program is being produced which will be shown on ABC and Hispanic networks, plus radio spots, posters and leaflets.

The Church Hispanic Pastoral Plan, the Black Pastoral Plan and programs with Native Americans are being promoted as community and faith building.

Interchanges and joint projects between North and Latin America are planned to promote hemispheric understanding and sensitivity to cultural differences.

The cross presented to the U.S. Bishops (and another to the Latin Bishops) by the Pope in Santo Domingo in 1984 is traveling throughout the U.S. as a reminder of his words at that time, "With the power of the cross which today is given to the bishops of each nation, with the torch of Christ in your hands and full of love for man, go forth, Church of the new evangelization." The cross will be available for events by calling the V Centenary Office, (202) 541-3151.

And this is just part of it. Stay tuned.

"We see it as a unique moment," said Archbishop McCarthy in the Centenary newsletter Aurora, "when, true to those who have faithfully proclaimed the Good News over five centuries, we rally for a new conversion of our own hearts and a new fervor in living and sharing the Gospel of Jesus Christ in our land."



# Document needs to stress 'human' traits of priests

By Robert Nowell  
Catholic News Service

LONDON (CNS) — The preparatory document for the 1990 world Synod of Bishops needs to explore in greater depth the "human qualities" needed by priests, said the Bishops' Conference of England and Wales.

"The vision of the priesthood presented in the document was felt to be too idealistic," said a report by the bishops. "Little space was given to the exploration of the human qualities which are essential to the priesthood."

The bishops published a report on the consultation process used to get reaction to the preparatory document, or lineamenta. The consultation provided the basis for their unpublished, confidential response to the Vatican.

Theme of the Sept. 30-Oct. 28 synod is "The Formation of Priests in Circumstances of the Present Day."

The English and Welsh consultation also said that the role of women in the formation of priests was "hardly mentioned" in the lineamenta and noted there was no mention of the ecumenical dimensions of priestly formation.

A seminarian who acquired training in interpersonal and counseling skills

would develop an empathy for others that would make him an effective pastor, many respondents said during the consultation process.

"Such training would also help to develop an openness to others which recognizes their giftedness and his own dependence on their love and support," said the bishops' report. "Constant and systematic reflection on his own life and his relationships with others would also help him to make sense of his celibate state and to see it as a quite extraordinary, graced way of living."

The consultation pointed out the loneliness of the life of a secular priest.

"The communal life of the seminary leaves priests unprepared for this way of living," the report said. "Difficulties can also be made worse in the minds of some priests by an approach which demands that the priest hold himself aloof from relationships with others."

"A more positive and healthier approach sees fulfilling relationships as essential to a properly developed human life," the report said. "Closeness to others is compatible with the celibate way of life."

The 15,000-word preparatory document was intended to give a broad outline



Station Eight -- The Women. (Jesus comforts the women of Jerusalem.) A homeless person turns a busload of women into a wall of rejection in the eighth station. "Stations," an exhibit of 14 terra-cotta reliefs that recall the Way of the Cross by depicting scenes of homelessness on the streets of New York, is on display at the National Shrine of the Immaculate Conception in Washington through April 7. The show is the work of New York artist Margaret Parker. (CNS photo)

of the synod theme and to "stimulate suggestions and observations," the synod general secretary, Archbishop Jan P. Schotte, said in a preface.

The lineamenta concluded with 18 general questions intended to stimulate responses to the issues raised in the text of the document.

## Let all parishes aid schools, bishop says

CORPUS CHRISTI, Texas (CNS) — Corpus Christi Bishop Rene H. Gracida in a pastoral letter has directed that every parish in the diocese be affiliated with a Catholic school for financial support.

"The task of sustaining Catholic schools has been left in the hands of school administrators and of parishes that host a school," Bishop Gracida said. "It should be the concern of the whole church, of the entire community, of every Catholic, whether or not they have children in

Catholic schools." The pastoral letter, "Catholic Schools: A Faith Response to the Challenge," was issued Feb. 23.

Each parish, Bishop Gracida said in the pastoral, will become affiliated with a school at least as a contributor to an area fund for schools in their particular deanery.

"If left on their own, without parish and diocesan support, our schools would soon become private academies, accessible

only to those among us who are financially able to pay for them," he said. "The poor in our diocese would be left out."

The diocese and each of the diocese's 29 schools would establish endowment funds to provide tuition assistance to families and support special programs, the pastoral said.

Bishop Gracida also directed that every school begin teaching Spanish in all grades. Sixty-nine percent of diocesan school students are Hispanic.

He added that in some small towns in the diocese, two schools exist — one predominantly Anglo and the other Hispanic. "In each of these towns a stronger school could emerge if, instead of two struggling schools, one interparo-

chial school" were established, Bishop Gracida said.

Schools may be consolidated, the bishop said. The diocese, he added, will help train principals and parish leaders "to help them understand the roots of racial and ethnic prejudice" to aid in possible consolidation.

The pastoral letter was based on recommendations from "Mission 2000," a two-year study of Catholic schools in the diocese of some 330,000 Catholics.

Bishop Gracida endorsed all of the study's 173 recommendations to improve Catholic schooling, and said the diocesan education department would develop a 10-year strategic plan to implement all the recommendations.

### POST ABORTION COUNSELING AND RECONCILIATION

"Rachel mourns her children; she refuses to be consoled because her children are no more. Thus says the Lord: Cease your cries of mourning. Wipe the tears from your eyes. The sorrow you have shown shall have its reward. There is hope for your future."

Jeremiah 31:15-17

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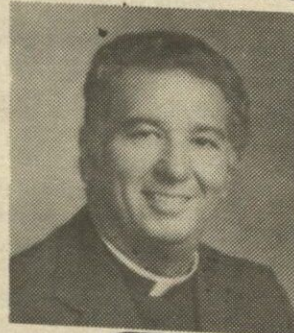
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# Some restrictions on abortion passing

WASHINGTON (CNS) — Abortion foes won victories in the Idaho and Alabama state legislatures in early March but faced setbacks in Maryland where a legislative committee approved an abortion rights bill and defeated abortion restrictions. The actions capped another round of ongoing, state-level debate following the U.S. Supreme Court's 1989 Webster decision, which upheld Missouri abortion restrictions and thus encouraged other states to consider new abortion laws.

The Idaho House of Representatives voted 47-36 to approve a bill banning use of abortion for birth control purposes.

Sent to the state Senate, the legislation also would prohibit abortions except in cases of rape, incest, "profound and irreparable" fetal deformity, and when an abortion is needed to save the life of the woman or prevent "severe and long-lasting physical health damage" to her.

Backers say the measure would prevent 90 percent of the abortions performed in Idaho and if enacted would be the toughest state abortion restriction law in the nation.

Victory in the House followed three hours of debate, which drew both abortion rights and abortion restriction proponents to packed visitors' galleries.

The Idaho Senate's State Affairs Committee scheduled a hearing on the bill for March 14, with possible action by the full Senate by late March. "I'm just so proud that Idahoans are taking the lead in returning protection to our unborn children," said Kerry Uhlenkott, legislative coordinator for Right to Life of Idaho.

Voting 79-18, Alabama's House of Representatives passed a bill demanding pre-abortion counseling, allowing new state control over abortion clinics, setting a pre-abortion overnight waiting period, and requiring viability testing on any fetus deemed to be of 20 weeks gestation or older. The bill would ban an abortion of a viable fetus "except to preserve the life or

physical health of the mother."

The Alabama House's vote, after 12 hours of discussion, cleared the measure for action in the state Senate.

In Maryland, the Senate Judicial Proceedings Committee killed proposed abortion restrictions, such as measures to ban use of abortion as a method of birth control and to allow abortion only to save a woman's life. Instead, it approved a bill March 9 based on provisions of Roe vs. Wade. The Maryland abortion rights bill would require parental notification before a teen-ager gets an abortion. However, pro-lifers have said the notification provision contains too many loopholes, such as allowing an exception to notification if the abortion doctor determines the juvenile is mature enough to give an informed consent.

The Judiciary Committee in the South Carolina House of Representatives killed, for the rest of the session, an "informed consent" bill that demanded women be provided information on the medical risks of abortion and pregnancy before having abortions. Earlier, a subcommittee had voted 3-1 in favor of the bill.

In Arizona, the House Judiciary Committee cleared several abortion restriction bills for review by the House Rules Committee. Proposed bills would, among other things, ban abortion except those needed to save the life of the woman, prohibit use of state funds or facilities for abortions, and implement new abortion clinic regulations.

Meanwhile, pro-lifers in New Jersey March 3 were advised by speakers at a state legislative conference that they should try to amend the New Jersey Constitution. Otherwise, state courts can rule that abortions are permitted under the state Constitution. William F. Bolan Jr., executive director of the New Jersey Catholic Conference, also told the pro-lifers to work incrementally and diplomatically on their



IRISH DANCE -- Chrissie Delaney (left) and Joseph Murray of the Laureen James Irish Dancers stepped to a lively Irish tune as they marched in last year's St. Patrick's Day parade in Washington. Throughout America Catholics will salute Ireland's patron saint with parades, Masses and special festivals on March 17. (CNS photo)

goals. "One of the principal things we're about is charity," he said. When contacting legislators, he said, "using language like 'baby-killer' and 'dealer of death' is uncharitable and unwise."

Michigan pro-lifers began work on an initiative to win enactment of a parental consent bill vetoed by the governor. The effort would involve using a citizens' peti-

tion to bypass the governor. The bill had passed state House and Senate but with insufficient backing to override the veto.

Contributing to this story were Carl Peters in Camden, N.J.; Thomas Ewald in Detroit; Nancy Wiechec in Phoenix; John Conick in Columbia, S.C.; and Ernest R. Hyndman Jr. in Mobile, Ala.

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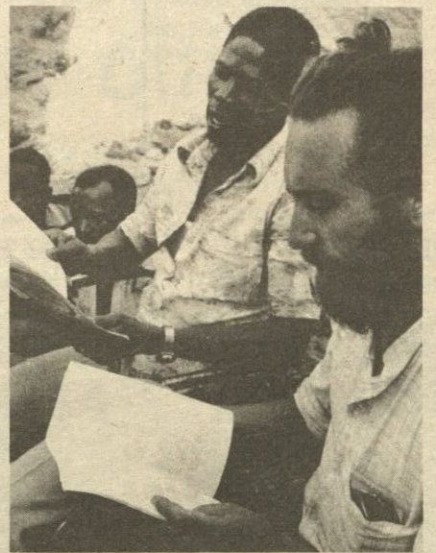
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### A sign of HOPE

Father Renato Poblete (right) came from Chile to serve the people of Chad because he believed "Christ speaks best among the poor." Indeed, he lives among the poor of that central African country -- lives like they do, lacking often the barest necessities, preaching to them by his life as well as his words. A gift of \$100 helps a mission priest to continue such powerful witness among the Missions' poor. *This Lent, won't you offer your prayers and financial sacrifices through the Propagation of the Faith so that the suffering poor of the Missions may come to know the hope of the Resurrection through priests like Father Poblete? Thanks.*



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# Panama head fasts in church for Lent and for the poor

WASHINGTON (CNS) — In an effort to share the pain of Panama's poor, Panamanian President Guillermo Endara launched a water-only fast March 1 for Lent and has been sleeping and running his government out of a makeshift office in the Metropolitan Cathedral in Panama City.

"Many people are starving here," he told Catholic News

**"Every night, many mothers have to put hungry children to bed. This pains me, and I feel I should share their pain. I will continue until my conscience dictates me to stop."**

--Guillermo Endara

Service in a telephone interview. "Every night, many mothers have to put hungry children to bed. This pains me, and I feel I should share their pain. I will continue until my conscience dictates me to stop."

Some observers have said the fast is not just an effort to show solidarity with the poor, but a move to hasten a \$1 billion assistance package promised by President Bush shortly after 14,000 U.S. troops intervened in December to oust the former Panamanian leader, Gen. Manuel Antonio Noriega. "He is trying to show the United States that the money is needed now," Luis Alberto Diaz, coordinator of the information center of the Archdiocese of Panama, told

CNS March 6.

An Agency for International Development official told CNS that Congress has approved \$42 million in aid, but Panama has received only a small portion for emergency needs.

The AID official said the U.S. response has been fairly rapid considering officials had to determine Panama's needs and re-establish an AID office in the country, which had not had one for more than a year.

Although insisting his fast is not a protest against the U.S. government, the 53-year-old Endara admitted he is concerned about the delays in U.S. aid to his country.

"I see it delayed more every day," Endara said. "Panamanians are passing through the worst financial crisis ever. We cannot go forward with the reconstruction of our country while the financial system is bankrupt."

"The people can't eat democracy," he said. "A democratic system has to provide them with something that contributes to their well-being if they are to continue to believe in it."

Endara said unemployment stands at more than 30 percent, in some areas higher than 40 percent.

About 41 percent of the 2.3 million Panamanians live in poverty, Diaz said. He estimated that some 13,000 were left homeless after the invasion by U.S. troops, and many of the homeless still live in tent camps around the city.

Archbishop Marcos McGrath was quoted in The Washington Times as saying that more delays in U.S. aid "can provoke discouragement, despair and violence."



## Auschwitz groundbreak

Cardinal Franciszek Marcharski of Krakow, Poland, signals the start of a new interfaith prayer center near the former Nazi death camp. The center will include a new convent for the Carmelite nuns whose present home beside the camp's walls sparked a dispute last summer between international Jewish groups and the Catholic Church. (CNS/UPI)

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## Coming 'home' from divorce

Archbishop invites divorced, remarried to return to church, seek reconciliation

By Prent Browning  
Voice Staff Writer

They would be lying if they said getting annulments was easy for them.

With moving sincerity, St. Maurice parishioners Don and Doris Brooks described the difficulties, but also the ultimate rewards of the annulment process at a special seminar last Saturday.

The Archbishop sent out personal invitations to the conference which was held in English at St. Maurice parish in Ft. Lauderdale for all those who had fallen away from the Church because of separation, divorce, and marriage or remarriage outside of the Church. A similar conference in Spanish was held the same day at St. John Bosco parish in Miami.

They were urged to attend and explore the possibility of annulment, where grounds exist, and reconciliation with the church. Or if annulment is not possible, to attend Mass and pray for help in reconciling with the Church.

The talk by Doris and Don Brooks, who had both been married before, highlighted the sensitive issues that arise as a result of the process.

One of the most typical trouble spots that they both encountered is the misunderstanding that an annulment means that a marriage never existed.

"The priest (at St. Maurice) explained to me that it does not mean there was no marriage, only no valid marriage in the eyes of God," said Mrs. Brooks. She was a Catholic who had just moved to the South Florida area when she met Don.

Don continued the story:

"When Doris first told me that I would also need to have an annulment to marry in the church, I was in total disbelief. I was a Lutheran and it just never occurred to me that it would be necessary.

"Coming from a Protestant family and still being Protestant myself, I found it very

hard to explain to my brother and a close friend, both Protestants, that I needed them to fill out this volume of questions as to why and how I never should have been married the first time. I had to explain that this was only a religious procedure and had nothing to do with the law. As they questioned me more and more, my enthusiasm started to fade.

"Next my children. The problems I had explaining to my brother and friend what an annulment was were a piece of cake compared to what I was in for with my children.

"They were convinced that somehow their family lives as they remembered them would be erased and never would have existed. I felt I was deserting them after all the support they had given me in my time of need.

"We talked at great length...love prevailed and they gave me their blessing."

As they went through the process of filling out the forms, they found themselves doing a lot of soul searching, said Mrs. Brooks.

"It had us examining our lives as children, our relationship with family and friends, and the whole structure of our background," she said. "It was a time for exam-

ining the reasons we did different things and of seeing clearly our mistakes.

"It was emotional and at times very painful but also very revealing. We found ourselves sharing our feelings with each other and we were finding out how deep our love was."

Finally, she said, she found that "something very beautiful and wonderful had happened."

"In all those months of soul searching, waiting and praying, a healing had taken place which left me totally open to Don's love and the love of God. It had taken me 18 long months worth of pain and frustration to come to this day, but in our opinion it was worth every second."

"I now realize," concluded Mr. Brooks, "that I followed the path that God had chosen for me. It was His will that I receive my annulment, but just not easily."

Sr. Virginia McCall, Director of the Ministry to Separated and Divorced, emphasized in a talk at the conference the importance of going through this healing process before annulment and remarriage.

You know that you're beginning to work through the feelings of loss that follow a divorce, she said, when you "can remove

that brand on your forehead" that says that you're divorced.

But, unfortunately, many people rush into another relationship too soon after their marriage is dissolved.

"I don't encourage people to become involved with a new relationship while they still feel that pain (from their divorce), because they bring that pain with them," said Sr. McCall.

Often the annulment process is necessary to reflect on past mistakes and overcome feelings of anger and guilt.

Sr. McCall gave as an example the situation of a 70-year-old man she met who told her that he wanted to get an annulment but had decided that it would be too painful. She asked him if it wouldn't be better to confront that pain and finally get free of it, especially at his stage in life.

If there was a theme for the conference it could be summed up by one word: "forgive."

At the conclusion of her talk, Sr. McCall asked the participants to reflect on what caused them to stay away from the Church. If it was anger at a particular priest or a generalized anger at the Church, she asked them to "reach out, to forgive."

Voice photo  
by Prent Browning

**'In all those months of soul searching, waiting and praying, a healing had taken place...'**

--Doris Brooks (and husband Don, right)



## Lay woman 1st to head spirituality office

By Ana Rodriguez-Soto  
Chief Correspondent

For the first time in the history of the Archdiocese, a lay woman has been appointed to head the ministry of spirituality.

Barbara Rietberg, widowed mother of two college-age children, a research technician at Veterans' Hospital, member of St. John Neumann parish in south Dade, and an advocate of centering prayer, has been appointed chairperson of the sub-ministry of Spirituality of the Office of Worship and Spiritual Life.

The last person to hold that position was Father William Sheehan, OMI, who is now ministering in another diocese, and with whom Rietberg worked closely for several years.

"I was surprised," she said of her appointment, which became effective Feb. 19. "I have tremendous respect for the Archbishop [Edward McCarthy] because of his openness to finding various talents and using them."

Rietberg's credentials for the volunteer position include a long history of involvement with Bible study groups and the Charismatic renewal movement.

A member of Immaculate Conception parish in Hialeah since its founding in 1954, Rietberg was a prayer group leader there for eight years. She also leads Bible study classes and teaches for the Lay

Ministry Office. In 1985, she obtained a degree in Pastoral Ministry from St. Thomas University, in order to receive more training in counseling and spiritual direction.

She also serves on the Archdiocese's Damascus faith rallies team, as well as on the RCIA (Rite of Christian Initiation) team at St. John Neumann parish, where she moved nearly two years ago.

In addition, she has been appointed to the newly-created Archdiocesan Pastoral Council, and spent three years studying spirituality as part of the

Synod commission on worship and spiritual life.

"I'm familiar with what the people are feeling because I was there right from the beginning [when the issues were raised]. I certainly know what they said we're missing and of course that's where we have to start from," Rietberg said.

She defines spirituality as "all the varying, unique ways that we experience God's call and try to respond to it." That response, she notes, varies greatly among individuals, depending on each person's lifestyle and work.

But "everything, as far as I'm concerned, starts with prayer," she said. And spirituality "doesn't stop in church. We take it into our family. It's part of our cultural background. Our whole life becomes part of it."

Although she has yet to set goals for herself in her new position -- she hopes to assemble a committee of representatives from the different Archdiocesan ministries and movements to help her -- she says she would like to make the many spiritual

programs offered by the Archdiocese accessible to more people.

"There are people -- such as mothers -- who cannot go away for retreats but who would still like to have some sort of spirituality offered to them," she said, referring to one of the issues brought up frequently at the Synod hearings.

Other priorities that came out of the Synod included a desire to learn about different forms of prayer, and to delve more deeply into the Scriptures. "My job is going to be looking at those things and seeing where we can implement them -- responding to those needs," Rietberg said.

In other Synod news, the Archdiocesan Evangelization Office has gone into the television production business.

Its goal is to remind people that Jesus' command -- "Go into the whole world and proclaim the good news to all creation." (Mark 15:16) -- applies to all Christians today, not just to the Apostles of 2,000 years ago. To get that message across, the office has begun production of a half-hour

television show, "Faith in Action."

The pilot profiles Jim Phillips, a member of St. Benedict parish in Hialeah, who discusses how he spreads the Word on the job -- in the construction industry.

Despite its "rough, macho" image,

**'I'm familiar with what the people are feeling because I was there right from the beginning [when the issues were raised]'**

--Barbara Rietberg



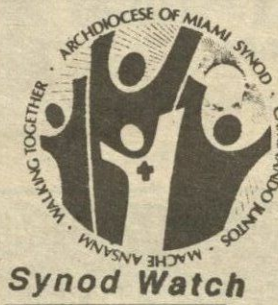
Phillips says, the construction business is as full of people who are "hurting" as every other walk of life. "I don't beat them over the head with Jesus Christ," he tells "Faith in Action" host Bob Niles, coordinator for special projects in the Office of Evangelization.

Instead, "through my actions... people see that Christ is alive," says Phillips. He stresses "taking the time for people and treating the secretary the same way you would treat the president of the company."

He also starts off each job with "a word of prayer" for all the subcontractors, asking the Lord for safety on the job and the alleviation of stress.

The program shows Phillips on the job and features interviews with some of his

(Continued on Page 14)





# 'Genesis': a home for AIDS patients

By Lily Prellezo  
Voice Correspondent

A house is not a home, the saying goes. But Genesis House really is a home—a place where people with AIDS can go to receive love and caring and hope for a divine destiny.

Genesis House has plans for changes and improvements, but it has a problem. The money is running out.

Letting the community know what Genesis is about and what Genesis needs was the focus of a press conference attended by more than 75 community leaders and media personnel.

It is a home for men, women, and children with AIDS who have no where else to go.

"And I want to stress the word home," said Monsignor Brian Walsh, director of Catholic Community Services for the Archdiocese, who directed the press conference along with Auxiliary Bishop Agustin Roman and LaVerne Koontz, Administrator for Genesis.

Genesis will soon be licensed as an Adult Congregate Living Facility (ACLF). It is already licensed as a center for drug and substance abuse. And Genesis is the only one in South Florida and one of a few in the country. It opened 18 months ago under the auspices of the Archdiocese of Miami, thanks to a \$300,000 grant from the Robert Wood Johnson and the Jesse Paul Dupont Foundations.

And what Genesis needs is about \$300,000 a year to operate. Precious little remains of the original grant given 18 months ago. Funding from any source is inadequate for the growing numbers. And with no cure in sight, even the go ahead on the new drug AZT is no solution, explained Walsh.



Msgr. Bryan Walsh talks with Tanya de la Masa, volunteer art teacher at Genesis and Dr. Steve Greemberg. (Voice photo by Lily Prellezo)

"Ninety percent of the population of the U.S. could not afford to use AZT if they had to, so giving permission to use the drug without the means to acquire it, is kind of missing the point," said Walsh. Genesis is located on South Miami

***'I take them to movies, plays. At the beginning there is denial, then acceptance, then hope, like, maybe I am not that sick'***

Avenue across from Mercy Hospital. The 30-year-old building has been renovated to accommodate 30 residents. Twenty-two currently live there. One hundred forty-four have stayed at one time or another.

Howell, 27 feels at home at Genesis. He has had AIDS for two years. "This

place is really nice; they care for you here."

Care consists of two R.N.'s and one L.P.N. on duty from 9 a.m. to 9 p.m., with nursing assistants around the clock. Care includes Annie Goudie, resident manager, who volunteered after her brother died of AIDS. "I take them to movies, plays. At the beginning there is denial, then acceptance, then hope, like, 'maybe I am not that sick'," said Goudie. "We give them the best we can offer."

Other volunteers like Ina Rosell and Maria Vadia "just share the gospel with them, listen to them, hug them. "It's a big source of satisfaction to be able to pray with them before they die," said Vadia. "They have died praising God."

Caring groups include the Visiting Nurse Association (VNA), a 45-year-old non-profit organization funded by United Way. The Association also visits AIDS

patients at home, especially the 27 AIDS babies currently on their roster. "The community is afraid," said Rudy Molinet, Director of Marketing and Development for the VNA, "and the church's active role is very positive."

Referrals for Genesis come in from hospitals and doctors who have patients with AIDS with nowhere to go. Some come from Camilus House or the Salvation Army, which only provide temporary shelter.

Daily living at Genesis is much like in any other home, and the same rules apply, said Koontz. "Take care of your things, don't take anyone else's, no drug or alcohol intoxication, no prostitution, and no abuse to other residents or staff."

"We expect the laws of the state to be followed," said Walsh. When asked about the church's position on homosexuality and the possible conflict with gay residents he added: "If we try to reconcile people's conduct with the rules of the church, there would be very few people at church on Sunday."

Residents are free to come and go and some have part-time jobs. With their earnings they help pay for care at Genesis, but most residents have little or no monetary assistance.

Although caring goes a long way, money is desperately needed. Genesis has no means of transportation for any of its residents and operating costs are high. A fund raiser for Genesis will be held April 25 and 26 at the Intercontinental Hotel in Miami, said Alberto de Pozo, artist and volunteer at Genesis. Over 600 works by Latin American artists will be auctioned.

For more information on Genesis, contact Julio Hernandez-Rojo at Genesis, 856-1043.

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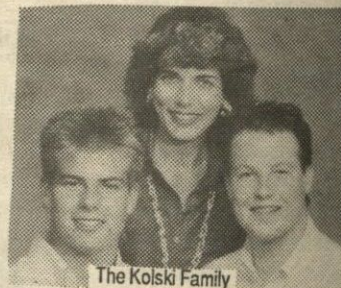
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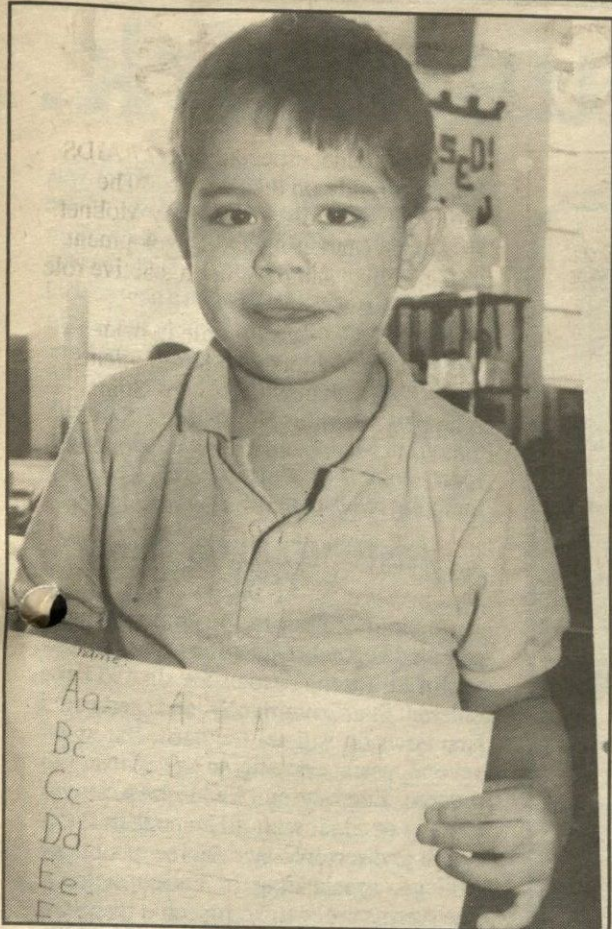
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A group of first-graders at Our Lady of Perpetual Help School in Opa-Locka smile for the camera (above), while Kindergarten student Felipe Murcia proudly displays his first piece of writing. (La Voz photos/ Maria Vega)

## OLPH: Learning seasoned with love

By Maria Vega  
Staff Writer  
La Voz Catolica

With an outpouring of ethnic foods, dances and drinks, Our Lady of Perpetual Help School put rhythm and soul into its celebration of Black History Month.

The aroma of Caribbean cooking, along with the pulse of 'merengue', 'cumbia' and 'salsa' music, wafted through the streets of Opa-Locka on a recent Saturday — a festival of flavor that gave an appetizing welcome to the community, and reminded one and all of the multiple cultures that each day harmonize in the school's classrooms.

"I think we're the most multi-ethnic and multi-cultural school in all of Florida," says OLPH principal Franklin D. Smith, himself a native of Jamaica.

The Black History Month celebration was a time, he adds, set aside strictly for partying. "This is not a day for the teachers to tell the parents how their children are doing. We want the teachers to join in the fun and enjoy themselves like everyone else."

After all, there's plenty of time for work at the economically struggling school. After two years as OLPH principal, Smith admits, "I've gotten gray hairs."

Indeed, during the past two years, enrollment has increased from 156 students to 280. The increase has been due to a great deal of work and parental "word-of-mouth. That's the best publicity," says the principal, a young man despite his prematurely gray hair.

"If we let parents know that we offer high educational standards, that we are serving the community, they will continue to send their children here," he notes. "We will never be a big school, but we will always be a good little school."

He adds that OLPH also offers children "impeccable

moral teachings and the warmth of home."

That's noticeable in every classroom, where requests for help or delighted showings of completed assignments are accompanied by hugs for the teachers.

Founded in 1954, OLPH also provides hot lunches for its students and an after-school program for working parents who have no one else to care for their children.

At one point in its history, the school had more than 660 students. But enrollment declined along with the area's economy. Today, OLPH can accommodate up to 300 students. "And we'll get there," the principal says.

The school is in need of computers, and has obtained two through the Archdiocesan Department of Schools. But it needs six more.

"You can dream about them, but if you don't start working toward getting them you never will," Smith says. So he recently sent a note to every radio station asking for donations of used but still usable computers and video equipment.

The school also needs other items, including learning materials and projectors. "Above all," Smith says, "we need for people to understand that by helping us they are helping the community."

The school's staff, he notes, "have to be parents, teachers, friends and the strongest supporters of the children, because many come from broken and single-parent

**'We will never be a big school, but we will always be a good little school.'**

Franklin D. Smith,  
OLPH principal

homes."

And all of that care is offered for a monthly tuition of \$120, or \$100 for kindergarten and pre-kindergarten students. "It's very little," says Smith. "That's why we need for the parents to pay on time, to cover our expenses."

For the first time this year, he adds, the school showed a small profit. The parish being also poor, "it can't help us. But we work together. I'm sure things will get better."

"I feel that my work in this school is something I have to do for these children," says first-grade teacher Angela Baugh. "They have awakened my vocation. They are the reason I will continue to teach for the rest of my life."

Such dedication is the common characteristic of OLPH's teachers, all of whom say their students are the best.

"Mine are better behaved than yours" is a common refrain in the Carucci household, where both husband and wife teach at the school. Lea James Carucci, a Brazilian native who taught in public schools in her homeland, says "this is the best school I have ever worked in."

OLPH also needs a paint job, but that's a fact well hidden by the neatly arranged drawings that serve almost as paneling for the main hallway. The artists are OLPH's kindergarten and pre-kindergarten students, who reveal a passion for symmetry and bright, happy colors.

Assistant principal Yvonne Owens shows off the drawings proudly, then spiritual one, being able to show them the role Christ plays in our lives."

In the meantime, a playful Anthony Williams comments that he likes school better since the computer classes began. OLPH students use the facilities of nearby Msgr. Edward Pace High School.

But perhaps the best way to sum up the spirit of the

(continued on page 14)

## Every day, principal is greeted by hugs

By Maria Vega  
Staff Writer  
La Voz Catolica

Each morning, when he gets out of his car, Franklin D. Smith is greeted by hugs. So many, he can't count them.

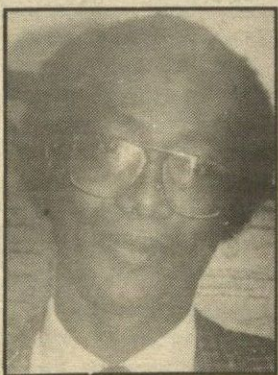
"The moment I get out of my car," he says, "and cross the schoolyard, I can't keep track of the number of blessings and hugs I receive. That tells you something."

It is his students' way, perhaps, of thanking him for making Our Lady of Perpetual Help School an extension of home.

In his lilting Jamaican accent, Smith explains that the school's staff "is concerned about each child's total person — human, physical, emotional, mental." The school, he adds, "fills the children with love. In that, we are unique."

But as principal, his concern is not only for the well-being of the children, but for that of the teachers, as well. "Their salary is not too good. The least we can do is make them feel as good as possible."

He hopes one day to be able to pay his teachers the minimum salary recommended by the Archdiocesan Department of Schools. Nevertheless, he says proudly,



OLPH Principal  
Franklin D. Smith

"not a single teacher has left because of the money. We have a magnificent faculty."

Smith is a dreamer, but his feet are planted firmly in the ground. "You can dream, but you have to make your dreams come true," he says. A sign in his office quotes Martin Luther King: "I have a dream."

He gestures toward the less than appealing curtains in the room. "I need new curtains and better office equipment, but if I keep dreaming about that I won't get any work done."

And hard work is nothing new for Smith. When he was appointed principal in the Cayman Islands, he had to help build the school with his own hands.

"It's a matter of work, of sitting down with the faculty,

listening to them and talking to them," says the principal, who believes in the power of good communication.

In addition to holding weekly staff meetings, he also meets individually with each of his 12 faculty members. "That way I can see how they view their students and the school."

His future goal is to deepen the ties between the school and the Opa-Locka community, so that both parties benefit from the relationship. For example, he plans to offer English classes after school, "because many people in the neighborhood don't speak the language." The cost would be minimal — "and when I say minimal, I mean it."

He also wants to form a corps of volunteers, "persons who speak Spanish and French and can come help our teachers."

A fervent believer in Catholic education and a man in love with his profession, Smith says "when I get home on Friday afternoon I can see that I have accomplished something."

In other jobs, he adds, "you don't see results. But in mine, in this school, I can say 'Frank, you did well.' I'm happy with my profession and I wouldn't change it for anything."



# Men, women Religious mark...

The following Religious, marking 25th, 50th and 60th anniversaries of service to the Church, will be honored this Saturday, March 17, with a Mass at 11 a.m. at St. John Vianney College Seminary in Miami.

## Diamond Jubilarians

### Brother Norbert Cote, FMS

A native of Canada, Brother Norbert Cote made first profession of vows on July 26, 1931 and final profession in 1936. For 60 years he served as teacher, dean of discipline, principal, director and vice-provincial. Brother Cote was a missionary in Liberia, Africa, but had to return when he suffered a stroke. In Florida since 1970, he has served as a teacher, treasurer and administrative assistant at Christopher Columbus High in Miami; as well as administrative assistant at St. Anthony School, Fort Lauderdale. Presently, Brother Cote works in the development office at Christopher Columbus High.

### Sister M. Doris Dutko, OSF

Born in Johnstown, Pa., the former Clara Dutko made her first profession of vows on August 12, 1930 as a member of the Congregation of Sisters of St. Francis of Mary Immaculate of Joliet, Ill. She received her Bachelor of Arts degree at St. Francis College, Joliet, and her Master of Arts at DePaul University in Chicago. She pursued advanced studies at Loyola University in Chicago and Dayton University in Ohio. For many years, Sister Doris held a three-fold position of superior, principal and teacher. In 1976, she came to Florida, where she served as principal of St. Coleman School in Pompano Beach, until 1981. She presently serves as assistant to the secretaries and bookkeeper at St. Coleman parish.

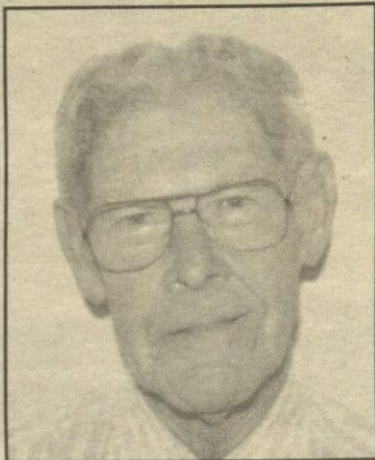
### Sister Emeline Evler, SSND

Sister was born in York, Pa., where she attended St. Mary's Elementary School. She was educated by the School Sisters of Notre Dame in Baltimore in both high school and college. She professed first vows as a School Sister of Notre Dame on July 30, 1930. She spent all her teaching years with kindergarten children, except for a few years in grade one. Her teaching career included three schools in Saratoga Springs, Baltimore and Miami Springs. Since 1972, Sister Emeline has been teaching kindergarten at Blessed Trinity School. She also has served as director of the primary learning center there, and teaches in the parish religious education program.

### Sister Mary Florence Kraft, CBS

Sister Mary Florence entered the Congregation of the Sisters of Bon Secours of Paris on March 18, 1930. After graduating from Bon Secours Hospital School of Nursing (Baltimore), Sister served as staff nurse and later as head nurse at Bon Secours Hospital in Baltimore, Md., Grosse Pointe, Mich., and Methuen, Mass. She was also Superior of the House of Studies in Washington, D.C. In Philadelphia, Sister was administrator of both St. Edmond's Home for Handicapped Children and Our Lady Help of Christians Nursing Home. Later, Sister served as Superior at Bon Secours Provincial House in Marriottsville, Md., which is also the retirement and nursing home for the Bon Secours Sisters. In Massachusetts, Sister was engaged in pastoral services to the families of critical and dying patients. She is presently a volunteer at Bon Secours

## Diamond Jubilarians



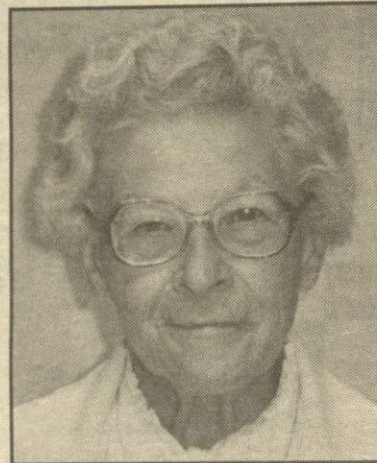
Brother Norbert Cote, FMS



Sister M. Doris Dutko, OSF



Sister Emeline Evler, SSND



Sister Mary Florence Kraft, CBS

## Silver Jubilarians



Sister M. Danielle Amspacher, SSND



Brother Michael Kraszewski, SM



Sister Ernesta Mauri, SSJC



Sister Judith Wuerl, RSM

Hospital-Villa Maria Nursing Center in North Miami, where she assists those patients who are unable to walk or even feed themselves, assuring them that someone cares.

## Golden Jubilarians

### Sister Angela Beauvais, IHM

Sister Angela Beauvais is a member of the Sisters, Servants of the Immaculate Heart of Mary, whose Motherhouse is located in Monroe, Mich. On January 2, 1943, Sister Angela made her first profession of vows. For 40 years she was engaged in education in Minnesota, Michigan, and Florida. She came to Florida in 1962 and taught at St. Michael the Archangel School in Miami. In 1971, Sister Angela began visiting the sick in hospitals while continuing to teach. Later, hospital ministry became her fulltime occupation. Sister serves in Nativity Parish in Hollywood where she continues to minister to patients at Memorial Hospital.

### Sister Lucia Ceccotti, SSJC

Born in Pisa, Italy, Sister Lucia Ceccotti entered religious life in May 1938 at the age of 18 and made her vows in January, 1940. She was educated at univer-

sities in Italy and the United States. In 1963, she came to the United States as General Visitor of her congregation. At the late Miami Archbishop Coleman Carroll's request, she returned to the U.S. later with 10 sisters to establish the Marian Center, which now is celebrating its 25th anniversary. Having held various positions within her congregation, Sister most cherishes her former position as Mistress of Postulants for the Congregation of St. Joseph Cottolengo. Sister Lucia is the foundress and executive director of Marian Center Services for the Developmentally Handicapped and Mentally Retarded, Inc. And she serves as director of religious education at St. Philip Church, where she also teaches religion.

### Sister Mary Gil Dumont, IHM

Sister Mary Gil Dumont was born in Hull, Quebec, Canada of French-speaking parents, John and Theresa. She was baptized on the same day, the oldest of five children. After coming to the United States, she attended parochial schools in Detroit, Mich. On June 25, 1939 she entered the congregation of the Sisters, Servants of the Immaculate Heart of Mary in Monroe, Mich. She earned a Bachelor of Arts and a Master of Education from Marygrove College in Detroit. In 1962 she obtained a permanent teaching certificate

from Michigan. Her first assignment was at St. John School in Jackson, Miss., where she began her dedicated service to children by teaching first grade for 29 years. During this time she was sent to open a new school in Albuquerque, N. Mex., where she taught Indians, Mexicans and children from Sandia Military Base. In 1970, Sister Mary Gil was sent to St. Michael the Archangel School in Miami. For 17 years she taught fourth grade there and is presently teaching remedial reading in the Reading Center.

### Sister Mariana Garde, CSJ

A native of Donora, Pa., Sister Mariana received her early education under the Sisters of St. Joseph, Baden, Pa. In 1937 she entered their community and professed first vows on August 15, 1940. She spent several years teaching in the Pittsburgh diocese. Later she enrolled in the school of nursing at St. Joseph's Hospital in Pittsburgh and received her degree at Carlow College, specializing in anesthesiology. She then returned to St. Joseph's Hospital. Sister's experiences in health care include St. Joseph's Orphanage in Ebensburg, Pa., the Motherhouse of the Sisters of St. Joseph as administrator of skilled and intermediate care, and Georgetown University Hospital, where she supervised two medical/surgical floors and pioneered a government program to teach educationally deprived adults the skills to become nursing assistants. At City Hospital she implemented the same program for middle-aged women unable to get jobs for lack of education. In 1970, Sister worked as a missionary in small clinics along the Amazon River in Brazil. She later completed a program in pastoral ministry at Trinity College in Washington, D.C. and for several years worked as pastoral minister in St. Elizabeth's Hospital in Illinois. In 1986 Sister came to Florida and is the director of parish pastoral ministries at Our Lady of the Holy Rosary parish in Perrine. Sister has established the drug abuse program (D.A.R.E.) of Catholic Community Services in Holy Rosary parish. Two other members of the family are also Sisters of St. Joseph of Baden: Sister Mary Timothy and Sister Kathleen.

### Brother Thomas Edward Hennessy, FMS

Brother Thomas was born Edward Richard Hennessy at Princes Bay, Staten Island, N.Y. He was raised in New Jersey, where he received his grammar and high school education at St. Joseph's of the Palisades. After graduation he entered the Novitiate of the Marist Brothers in Poughkeepsie, New York and received the habit on July 26, 1940. During his years as a Marist he taught in schools in both Florida and N.Y. In 1952 he volunteered for mission work on the island of Mindanao in the Philippines, where he taught in the high school and college. He was Dean of the College at Kidapawan and then treasurer of the college at Marbel. When martial law was declared by Marcos he left the Philippines and worked for the Bishop of Guam for seven years. In 1980 he returned to the United States and has worked at both Christopher Columbus High School in Miami and St. Anthony's School in Fort Lauderdale. Brother Thomas received his BSE from Fordham College. He received a Masters in Biology from Fordham University and a PhD in Administration and Methods from the Papal University of Santo Tomas in Manila. For the past few years Brother Thomas has been residing at the Marist House of Retirement in southwest Miami.

### Sister Patricia Knapp, OLVM

Born in South Haven, Mich., Sister Patricia attended St. Basil's parish. As there were no Catholic schools, she at-



# ...jubilees of Church service

tended a one-room rural schoolhouse. She first learned of the Missionary Catechists of Our Blessed Lady of Victory (now known as Our Lady of Victory Missionary Sisters) through an ad in *Our Sunday Visitor*. In 1940, she entered religious life at Victory Noll in Huntington, Ind. Sister pursued studies in sociology and received a B.A. at Brescia College in Owensboro, Ky. She received a Certificate of Religion at the Institute of Religion in the Gary diocese and, later, a basic quarter of CPE at Bronson Hospital, Kalamazoo, Mich. She also holds a certificate in reflexology. Sister has taught religion to school children in Michigan, Colorado, California, Missouri, Utah and Indiana; through home visitation and parish census-taking, she has helped lapsed Catholics return to the practice of their faith. She prepared lay catechists by teaching methods and doctrine. For four years, "Sister Pat" served the sick and suffering on the pastoral care team at St. Margaret's Hospital in Hammond, Ind. Since 1987, she has been available as a social worker to the senior citizens at St. Andrew Towers in Coral Springs. She also serves on the RCIA team at St. Andrew's parish.

## Sister Margaret Therese Schaufler, SSJ

Sister Margaret Therese was born in Detroit, Mich., and educated by the Sisters of St. Joseph from Nazareth, Mich. She entered the Sisters of St. Joseph of St. Augustine in 1940 at the age of 16. She received a B.S. in Elementary Education from what was then Barry College in Miami Shores. In 1972, she received a Masters of Art in Religious Education from Aquinas College in Grand Rapids, Mich. From 1944 to 1982, she served as teacher and later principal in the Archdiocese of Miami, as well as Corozal, Puerto Rico and St. Petersburg, Fl. Half of Sister's religious life was spent in the Miami area. In 1983, she received a CPE (clinical pastoral education) certificate at St. Joseph Hospital in St. Paul, Minn. She began working as a pastoral associate at Mercy Hospital in Miami that same year, and has

## Golden Jubilarians



Sister Angela Beauvais, IHM



Sister Lucia Ceccotti, SSJC



Sister Mary Gil Dumont, IHM



Sister Marilana Garde, CSJ



Brother Thomas Edward Hennessy, FMS



Sister Patricia Knapp, OLVM



Sister Margaret Therese Schaufler, SSJ



Sister Bernadelle Thompson, IHM

been Director of Pastoral Care there since 1985.

## Sister Bernadelle Thompson, IHM

Sister Bernadelle Thompson was received into the congregation of the Sisters, Servants of the Immaculate Heart of Mary in Monroe, Mich. on Jan. 1, 1940. She received a Bachelor of Arts degree from Marygrove College, Detroit, and a Masters in Library Education from Wayne State University in Detroit, Mich. For almost 35 years Sister's ministry was teaching in several schools in the Archdiocese of Detroit. In 1974, she came to Florida, where for the past 16 years she has served as librarian and media specialist at several elementary and high schools. Presently, she is working as assistant librarian at

Chaminade-Madonna Preparatory High School in Hollywood.

## Silver Jubilarians

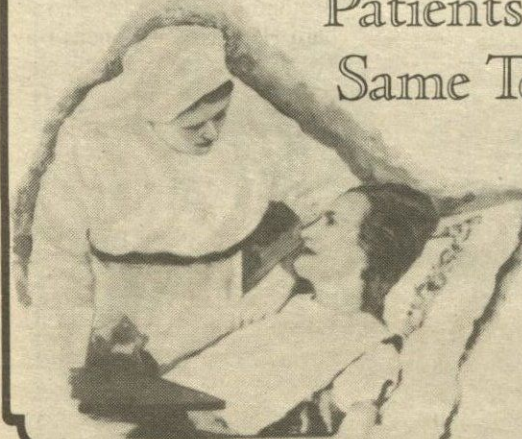
### Sister Marie Danielle Ampsacher, SSND

Sister Danielle was born and raised in Philadelphia, Pa. She attended Catholic

elementary and secondary schools and after graduation worked as an executive secretary for the Internal Revenue Service at the U.S. Mint in Philadelphia. In September, 1963, she entered the School Sisters of Notre Dame at their Motherhouse in Baltimore, Md. and professed her first vows on July 24, 1965. She attended Notre Dame of Maryland College, received a B.S. degree in Biology, and is an experienced science and math teacher on both the elementary and secondary levels. While teaching, she pursued her graduate studies in science, and was later asked by her congregation to obtain a degree in Educational Administration. In 1978 she was assigned to Madonna Academy in Hollywood, Fla. She continued her studies at Barry University in Miami Shores, where she received an M.S. degree in Administration and Supervision. After six years as principal of Madonna Academy, she was hired by the Archdiocesan Department of Schools as Secondary School Coordinator. A year later she was appointed Associate Superintendent of Schools by Archbishop McCarthy, and after two years assumed her present position as Superintendent of Schools. During her 12 years of ministry in the Archdiocese, Sister Danielle has become well known for her strong support of Catholic education, her interest in the spiritual development of young people, and her support of outreach programs for the disadvantaged. She has been an active member of numerous committees and boards in both the civic and Archdiocesan communities. During her time at Madonna Academy, she was very active in the Interfaith Council of Greater Hollywood and is past-president of that organization.

(continued on page 14)

"We Minister To Our Patients With The Same Tender Care We Would Give Our Beloved Saviour."



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FROZFRUIT



# Lenten

Parish  
to h

By Prent Browning  
Voice Staff Writer

Lent is a time for penance and self-denial, more than just an exercise in spiritual discipline and in itself.

Many parishes in the Archdiocese seek to emphasize the more "outward directed" aspects of spiritual discipline by donating money saved by fasting to various food charities.

One of the most detailed Lenten programs in those lines this year is at St. Vincent's parish in Margate. There the season approaching Easter is the focus of a renewed commitment to Christian caring involving the entire parish.

Deacon Allen Asselin, who helped organize a seven week program, sees the parish's activities as a "positive" reflection of the real meaning of Lent.

"It's not that we are told that we have to give up things for Lent because we have to," he says, "we are doing it for a purpose."

The parish has, in fact, two specific goals: to feed and clothe 1,000 people by Easter Sunday and to raise almost \$2,000 for school supplies for children in the Caribbean.

The money and materials raised will go to the Food for the Poor, a Catholic lay organization helping the poor in Haiti and Jamaica. St. Vincent's pastor, Father William Gunther has visited those countries, and his experiences have served as an impetus to the program. The summer vacation was spent preaching in western Pennsylvania on behalf of Food for the Poor.

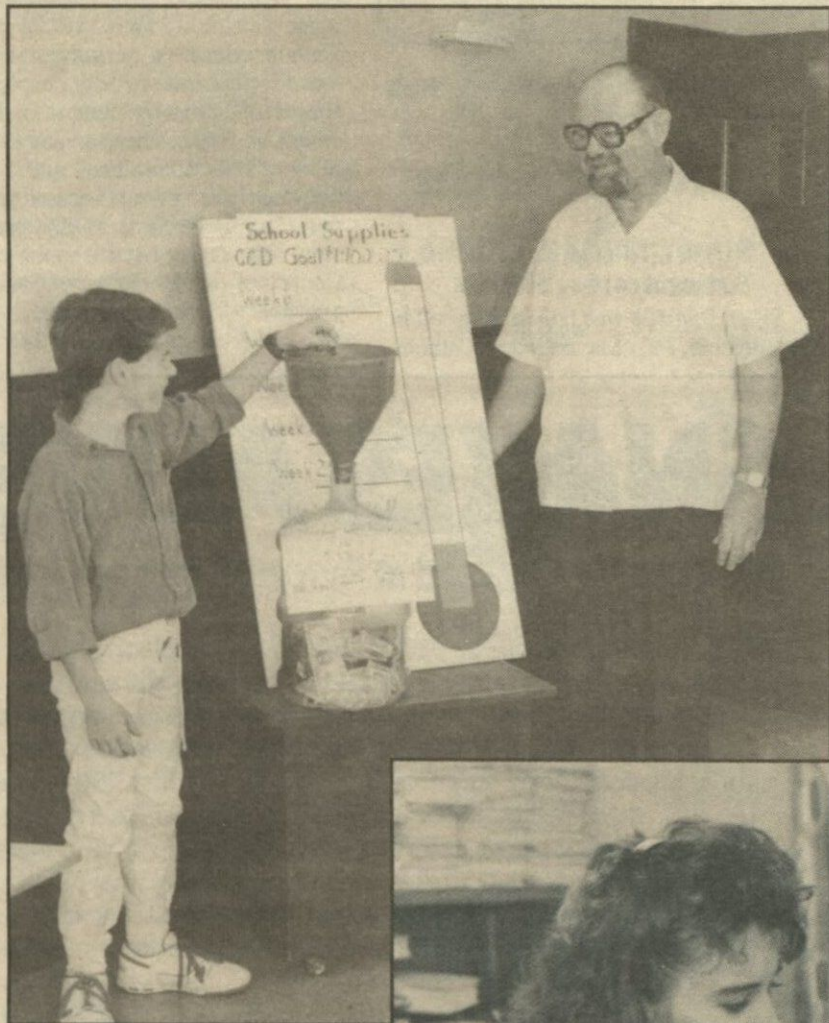
A film produced by the Pompano Beach organization was shown at St. Vincent's Masses and in CCD classes. The movie, "Through the Eyes of the Poor," shows conditions in Haiti and Jamaica and includes dramatic footage of Riverton City, an area where approximately 5,000 people exist off the garbage dumps for Kingston, Jamaica.

After viewing the film, each CCD class set a goal to be raised for desks and school supplies. The total goal of all the classes added up to \$1,900. Children were asked to earn their mite box offerings by performing chores around their homes. In the CCD building is a large bottle where they are dropping their donations and keeping track of how close they are to their goal on a thermometer.

"The response of the kids has been great," says Betty Flaherty, director of Religious Education, "love seeing that little thermometer go up."



One of St. Vincent's littlest parishioners, three-year-old Lauren Garroway, tries out one of the desks bought with money raised by the CCD children.



Voice photos by  
Prent Browning

**'You won't find  
God on a  
mountaintop or  
desert; you'll  
find him with  
people.'**

Father William Gunther,  
pastor, St. Vincent's  
Margate

Parishioner Steven Asselin drops some change into a bottle containing donations by CCD children while St. Vincent's pastor, Father William Gunther, looks on. At right: Eileen Pennica, a high school Eucharistic minister (left) and Dorothy Adams, coordinator of the parish clothing drive, inspect an article of donated clothing.





# offerings

ish uses season of self-denial  
 help poor, homeless, at home and abroad

Many adults were shocked by the Food for the Poor film, says Deacon Asselin. Some reacted by opening up their wallets and donating money on the spot.

It was also a strong experience for many of the children. "I was with a group of seventh grade boys. The movie was disgusting to them but they really responded. I would say that for many of the children it was a real eye opener," Flaherty says.

On the third week of the program, Father Augustus Gordon, a resident Franciscan, preached on seeing Christ in the face of the poor. Following the homily, parishioners were given a brochure suggesting a typical rice and beans meal from the Caribbean. Families were encouraged to eat this meal once a week and use the money saved through Lent to buy a piece of clothing for the poor. CCD families were also invited to participate in this clothing drive.

Last weekend, Mary Carter-Waren, assistant director of Broward County Parish Social Ministry, spoke on the concept of the First World Church being responsible for the Third World Church, as well sharing her personal experience with our own American Third World—the poor, the lonely, and the homeless. At this time, the CCD children began a food drive. The food will also be distributed through Food for the Poor.

Parishioners are also being encouraged to save pennies and donate them to the Respect Life movement which is helping unwed mothers who might otherwise seek abortion.

This coming week, James Gates, a St. Vincent parishioner, and Father Martin Adu, assistant pastor of St. Vincent de Paul parish in Miami, will speak at all Masses about their experiences with the poor and the poor in spirit. Father Adu is a native of Ghana, West Africa, and Gates is chairman of the Pompano Beach St. Vincent de Paul conference.

On the sixth week of the program, St. Vincent Deacon Vincent Eberling will speak at all Masses about local organizations and groups which provide services for the poor, the aged, and the handicapped.

On the seventh and closing week, parishioners will be addressing the question of where they go from here.

"Now that we recognize the problem, I'll ask, 'What are we going to do about it?'" says Deacon Asselin. "How will we as individuals and as a community respond to the challenge of the Gospel message: Lord, when did we see you hungry? When did we see you naked? When did we see you lonely?"

"We'll be talking about what we as individuals are going to do about supporting the poor, not just in the Caribbean, but the people around us in the neighborhood: the elderly who sit around watching TV with no one to talk to, the handicapped—the poor in spirit, not just the poor," Deacon Asselin adds.

The enthusiasm that Flaherty and Deacon Asselin share for the program and their hopes for a spiritual renewal in the parish is evident. They hope the adults will respond to the call to help the poor and the children will retain positive impressions.

"I don't expect every child to go out and become an advocate for the poor," says Flaherty. "I hope the experience remains with them, and when they mature they come to realize more fully what the experience meant to them."

It is all accomplished through a modern, post-Vatican II approach to Lent that could be summed up by a quote from one of Father Gunther's homilies on the first week of the program:

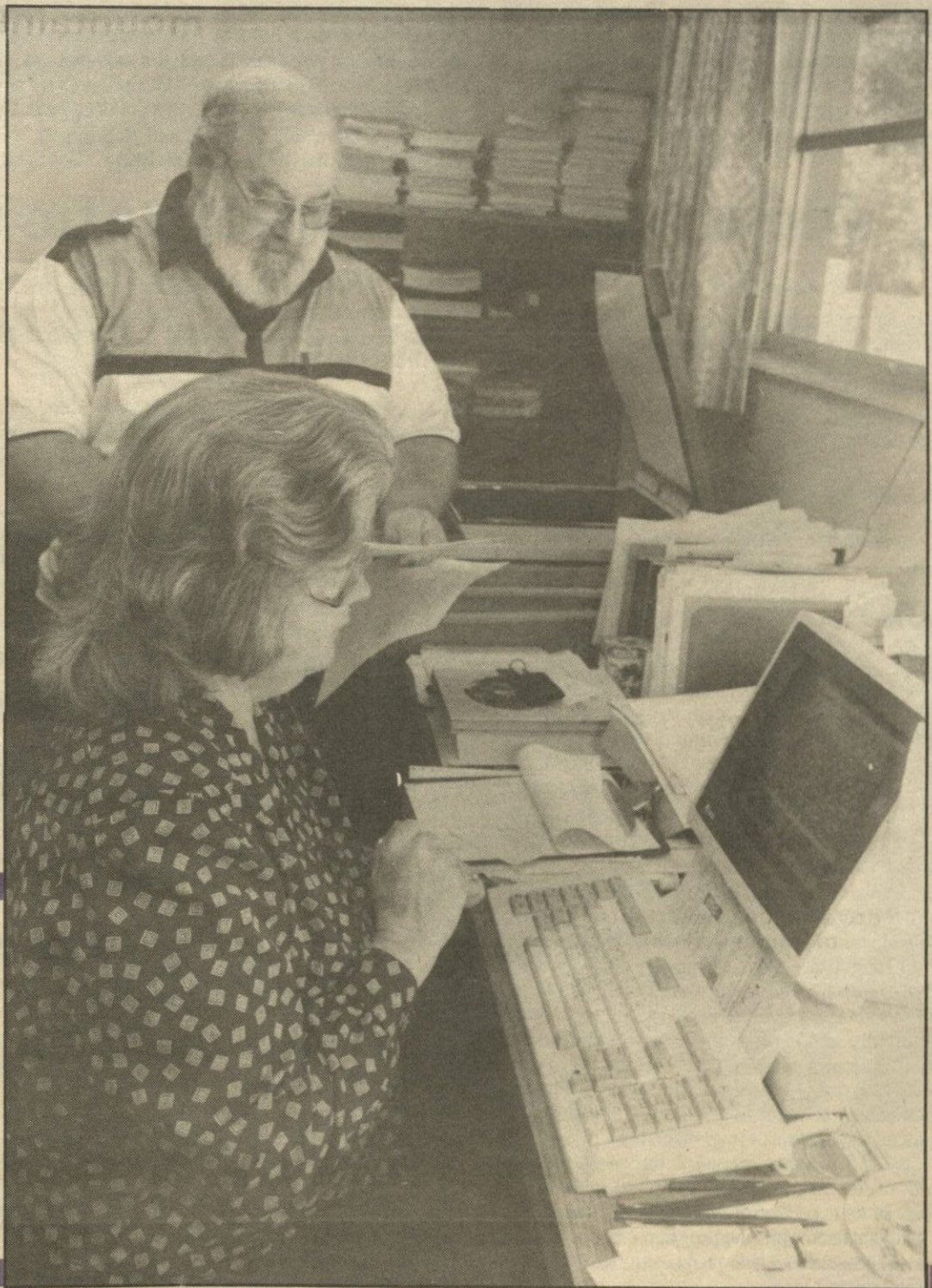
"You won't find God on a mountaintop or desert; you'll find him with people."

**'It's not that we ... give up things for Lent because we have to; it's that we are doing it for a purpose.'**

Allen Asselin,  
 permanent deacon,  
 St. Vincent's, Margate



**Katie Pennica, 10, a fourth-grade CCD student, delivers a bag full of canned food for the poor to the St. Vincent Parish Center.**



**Betty Flaherty and Deacon Allen Asselin work out details of St. Vincent parish's Lenten program on a word processor. Outreach Coordinator Lee Abuso and Deacon Vincent Eberling also helped plan the Lenten activities.**



## San Isidro honored for encouraging vocations

The Knights of the Altar, International, an organization that engages in efforts to increase vocations to the priesthood/religious life of the Catholic Church, has awarded San Isidro Mission in Pompano Beach the St. John Bosco Award.

This international award is given to the organization who during the past year has displayed an exemplary effort in the procurement of men and women to the priesthood and/or religious life.

San Isidro Church is being recognized due to the specific efforts of its pastor, Father Ricardo Castellanos, who has made vocations to the priesthood and religious life a primary factor in the operation of his congregation. During the eight years that Father Castellanos has served at San Isidro, he has encouraged a response to a call to serve from anyone and everyone who showed an interest and through every ministry in the mission.

Father Castellanos is also engaged in work as an evangelist on the Trinity Television Network. His program, "New Breed of Man" is aired nationally on Saturdays and Sundays. In addition, he is engaged in several Spanish-language TV evangelistic programs that air nationally.

Two men from San Isidro were ordained last year to the priesthood. One more will be ordained this May. About one dozen young men also are involved in studies leading to ordination to the priesthood.

Additionally, approximately seven or eight young women have begun to be trained for commissioning into various religious orders as Sisters.

Two of these women are part of the establishment of a new religious order which is beginning in Pompano Beach, a project initiated by Father Castellanos.

San Isidro Church also has two ordained Permanent Deacons with two more in training for eventual ordination in two-a-half years. There are also 13 men who have applied for admission to this training process this year.

Father Castellanos said he would be happy to talk with any young men or women interested in sponsorship to a vocation by his congregation, and he would be most happy to discuss his program with anyone interested in fostering vocations.

## TV show boosts evangelization

(continued from page 7)

co-workers. In one segment, he describes himself as a life-long, church-going Catholic who, along with his wife, underwent a deep conversion experience in the late 70s, when his business went bankrupt.

"We were blessed to turn around and depend solely on God," says Phillips, who now stresses daily prayer — what he calls "eyeball to eyeball contact with God" — as the key ingredient to becoming an effective evangelizer.

Equally important, of course, is the integration of personal faith into daily life. "A lot of people," Phillips says, "leave that faith in the church... You have to live your faith."

That precisely is the premise for "Faith in Action," explains Marsha Whelan, Archdiocesan director of Evangelization. "The idea is to show people that this is what evangelization really

means," she says. "We're not building the Kingdom in the Church. We're building the Kingdom in the world."

Whelan adds that the Archdiocesan Synod decrees singled out evangelization as not just "another" Church activity but "the entire mission of the Church, and thus the reason for her existence." (#123)

She is currently looking for funding to continue filming the "Faith in Action" series. The cost is about \$3,000 per show, and she hopes to film at least 10 more. She has contacted a number of private foundations and is asking local corporations for sponsorships.

CTNA, the U.S. bishops' network, has asked for two more "Faith in Action" programs, and plans to air the show as part of its regular programming beginning in January. Whelan also hopes the program can become part of the Archdiocese's cable programming. It could also be turned into a video series that can be used by



### Welcome to the Church

Catechumens and candidates from St. John the Apostle parish in Hialeah are personally welcomed by Bishop Norbert Dorsey during an RCIA Rite of Election at St. Mary Cathedral on March 3. The Rite of Christian Initiation of Adults is a months-long process by which prospective Catholics and Catholics who have fallen away from the faith can deepen their knowledge and spiritual commitment to the Lord and His Church. At the same time, it is an opportunity for the entire parish community to welcome them and deepen its own faith. Over 400 prospective converts took part in the two Rite of Election ceremonies last weekend at the Cathedral. All of them will receive the sacraments for the first time in their respective parishes during the Easter Vigil.

(Voice photo / Prent Browning)

## Religious mark jubilees

(continued from page 11)

### Brother Michael Joseph Kraszewski, SM

Brother Michael was born in New York and raised as an orphan first by the Sisters of Mercy and later by the Marianist Society. In 1965 he professed first vows as a Marianist Brother. Final profession took place in 1971 in Mineola, N.Y. Brother Michael worked in plant management in various areas: in the Marianist Postulate in Beacon, N.Y.; at Chaminade High School in Mineola, N.Y.; at Colegio San Jose in Rio Piedras, Puerto Rico; and since

1986, at Chaminade-Madonna Prep in Hollywood, Fla. Currently, he is director of the Marianist Community at Chaminade-Madonna and assists in maintaining three community houses for the Marianist Society.

### Sister Ernesta Mauri, SSJC

Sister Ernesta Mauri was born in Lissone Milano, Italy. She entered religious life in February 1963 and received the habit of the Sisters of St. Joseph B. Cottolengo that same year. She made first profession of vows in April 1965, and received her education in Rome. She has held various positions in Italy and in India (Kerala). In November, 1988 she came to the United States and is presently serving mentally handicapped children and young adults at the Marian Center in Opa-locka.

### Sister Judith Wuerl, RSM

Sister Judith was born in Pittsburgh to Florence and Joseph Wuerl. She is a first cousin to Bishop Donald Wuerl, Bishop of Pittsburgh. Following graduation from high school, Sister earned an RN diploma from Mercy Hospital School of Nursing in Pittsburgh. She worked at Mercy Hospital as a staff nurse until she entered the congregation of Sisters of Mercy of Pittsburgh in 1965. She professed final vows in 1971. In 1973, Sister Judith came to Florida and has served as supervisor of the Sisters' infirmary intermittently for 13 years. She holds a Bachelor of Science degree from Mount Mercy (now Carlow) College in Pittsburgh and is presently completing studies for a Masters Degree in Early Childhood Education at Florida Atlantic University in Boca Raton. She is currently a member of the FAU Chapter of the Phi Kappa Phi Honor Society; director of the Dr. Wayne T. Moses Children's Center at Holy Cross Hospital in Fort Lauderdale; member of the adult choir at St. Coleman Church in Pompano Beach; and one of the sponsors of the Mercy Associate Program of the Sisters of Mercy.

## OLPH: Love and learning

(continued from page 9)

school is by quoting from a letter sent by a grateful parent:

"I have learned that I am not the only one concerned about my child's behavior, and that other people want to help me. I love my children and I know that other people must have a lot of love in their hearts to be able to love them as I do, and to be willing to help them."

That's why during the recent Black History Month celebration, when parents were asked to bring 10 servings of their homeland's traditional dish, they were only reciprocating for the rations of love that OLPH gives their children every day.

## Official

### Archdiocese of Miami

The Pastoral Center announces that Archbishop McCarthy has made the following appointments:

**Rev. Efrain Moreira**-to Associate Pastor of Our Lady of Divine Providence Church, Miami, effective March 1, 1990.

**Rev. Miguel Gomez, S.D.B.**-to Associate Pastor of St. Clement Church, Fort Lauderdale, effective March 21, 1990.



### Synod Watch



## Sunday sermons ...should relate to daily life, survey says

If Catholic priests spent one day a month observing one of their parishioners in action—from breakfast, through work, and back home again—they would be able to write the kinds of sermons that could have a real impact on the spiritual and practical lives of their parish family.

That was the opinion of Gregory F. Augustine Pierce, writing in a recent *U.S. Catholic* article.

In "Preachers need to spend a day on the job," Pierce complains that too often homilists offer their listeners only pious-sounding pabulum. Parishioners, he argues, shouldn't have to provide the "second part" to homilies by trying to decide how the sermon's message might apply to their daily, working lives.

Almost 90 percent of the readers who responded to a *U.S. Catholic* survey agreed that homilists should go out of their way to preach sermons that apply to the daily life of lay people, and 74 percent said they'd be glad to have their parish priest follow them around for a day to help develop those sermons.

Eighty-eight percent added that they'd be willing to meet with other parishioners to discuss the issues they encounter at work and help their pastors put their homilies together. Only 9 percent said the sermons they hear always apply to their daily life, although 73 percent said they sometimes do.

Just under half of the respondents said they'd switch parishes if it meant they could hear more realistic homilies about how to live their faith at the work place, and almost 40 percent admit they forget homilies soon after leaving Mass.

"Only college graduates with three years (minimum) work experience should be

considered as candidates for the priesthood," says Rockville, Maryland's Richard Sheehan. "Homily material tends to re-

ord Heights, Ohio. She writes: "I'm ready to hear how Jesus would act in the daily routine of a neonatal intensive

tion," the role of Catholic women in the workplace, the need to work for social justice, applying Christ's teaching to race relations and class distinctions, and one old standby, guilt.

"We feel guilty if we are successful and others are not. How do we determine what to give to the poor and what to keep for our children and our future needs?"

Not all readers were supportive of Pierce's suggestion that pastors follow their parishioners around for even one day. A Maplewood New Jersey resident called the idea "interesting, but naive... Everyone in the workplace would be on best behavior... perhaps each priest should get an undercover job for a week or two, volunteering in a place where no one knows his true identity."

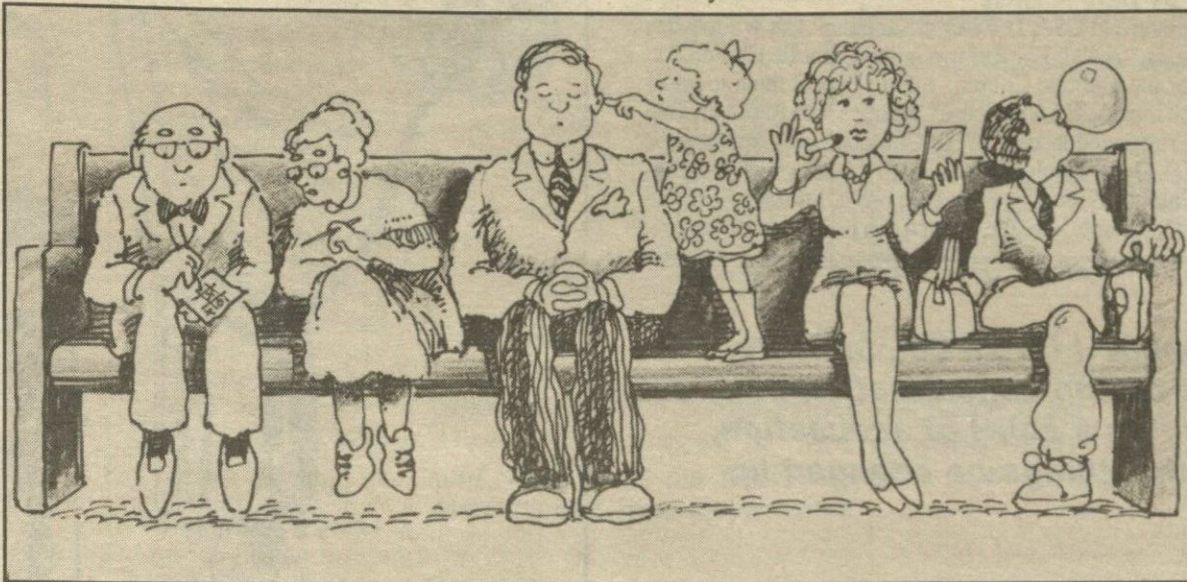
If his pastor followed him around for a day Mark Yantek of Cleveland, Ohio, says the most important thing the pastor would learn is that "after a twelve-hour day at the factory, the last thing on my mind is, 'How can I love and serve my fellow Christians better?'"

"A greater tendency to focus on the good rather than the sinfulness in people" is what West Haven, Connecticut's Judith Grammatico hopes her pastor would learn.

"As a social worker with clients with mental illness," she said, "I have learned there is greatness, goodness, unselfishness, and spiritual depths, in everyone."

A New Orleans, Louisiana resident writes:

"Perhaps, most important, he would be a blessing on my day and on that my co-workers and the seriously impaired kids we serve. Maybe he would laugh and cry with us a little. Maybe he would dance with the child who likes to dance."



**'Having a variety of homilists would be one way to keep sermons interesting and insure that real experience and real spiritual advice can be part of the homily.'**

- Robert Bailey  
Hansville, Washington

flect life experiences. If you don't have any, how can you relate life to God?"

Robert Bailey of Hansville, Washington thinks having a variety of homilists would be one way to keep sermons interesting and insure that real experience and real spiritual advice can be part of the homily. "Women, youths, deacons, and priests, too, all have their story to tell," he says. Forty-five percent of the respondents said they'd be willing to preach "Once in a while."

Many readers say they are tired of hearing religious platitudes during sermons. Hearing, "That's not how Jesus would have done it," annoys Marlene Cizmar of

care unit where life saving measures seem sometimes inhumane, religious beliefs are looked down on and real caring sometimes gets lost in the technicalities."

"The people are hungry for Christ" is platitude Father William Lahey, S.S.C. of Winter Haven, Florida, will never use. "They are not," He says. "Few people care about anything except their own materialism."

Ruth Ress of Jeffersontown, Kentucky says she is most fed up with often used: "Women have a different but unique place in the church."

Readers are interested in hearing homilies about "the evil of company acquisi-

## Catholics are going back into the book to learn about their faith

A growing number of Catholics are discovering the Bible and the spiritual value it can have in their lives.

While frequent Bible readers are still in a minority among Catholics, in "Parish Bible study: how to learn your faith by the book" in an issue of *U.S. Catholic*, Tim Unsworth reported they are making their desires known and approaching their parish priest about opportunities to study and discuss the Bible.

"Small is beautiful" is the philosophy guiding many such efforts. According to priests whose Bible-study programs are becoming the "heart" of their parish's activities (although the pre-eminence of "bingo night" may forever remain unchallenged), smaller, intimate meetings—sometimes away from the church in private homes—have met with the greatest success.

Encouraging participants to simply "express their own insight" into the Bible without beating them over the head with lengthy exegesis or pedantic "guest experts" is another important part of a successful program they report.

While the growing number of Catholics who say they regularly read the Bible is encouraging to most theologians, others worry about what it might mean for the future of the church. Father

Richard McBrien, chairman of the University of Notre Dame's Theology Department, suspects that the diminishing number of priests may be causing a shift from the "Liturgy of the Eucharist to the Liturgy of the Word."

Sister Joan Kobe, D.W., director of Evangelization and Adult Education for the Diocese of San Diego, is less apprehensive.

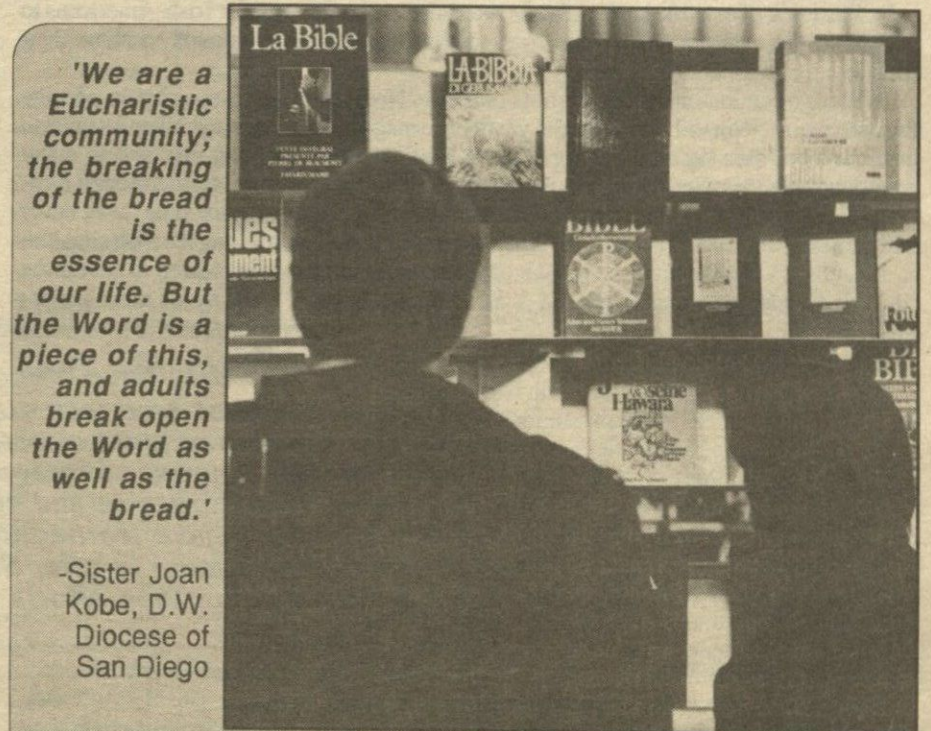
"We are a Eucharistic community; the breaking of the bread is the essence of our life. But the Word is a piece of this, and adults break open the Word as well as the bread."

Father Patrick Brennan, director of the Office of Evangelization for the Archdiocese of Chicago, is so convinced of the benefits of Bible study he wouldn't be too displeased to see the older catechetical texts end up locked in a rectory closet.

"We've got to teach people to be scripturally based Christians, not a catechism church," he says.

Some things to consider when getting your own Bible-study group off the ground in your parish:

- Use the TV talk-show format.
- Let the people speak first, then turn to the "expert";
- Allow the study to focus on com-



**'We are a Eucharistic community; the breaking of the bread is the essence of our life. But the Word is a piece of this, and adults break open the Word as well as the bread.'**

-Sister Joan Kobe, D.W.  
Diocese of San Diego

(CNS photo)

munity concerns:

- Pray with every session;
- Rely on established and proven programs;

...and remember: if people can read, they can study the Bible.

(Both articles are excerpts from *U.S. Catholic*)



## Are New York Times ad signers serious?

By Dale Francis

I wasn't surprised that Jack Anderson and USA TODAY treated that Ash Wednesday advertisement in the New York Times, "A Call For Reform in the Catholic Church," as if it presaged some kind of crisis for the Catholic Church. I don't expect them to know what they are talking about. But I felt impatience with some Catholics who found the Call for Reform statement credible and suggested leaders of the Church must respond to it.

So my position will be understood, I have no objection at all to the idea that Catholics should call for change within the Church. I not only do not oppose it, I think it is necessary. In a constantly changing world, the only way the Church can preserve unchanging

**'Those who present it do so combatively, not in a spirit of asking consideration of new concepts but in a spirit of accusation, with a demand that things be changed immediately...'**

truths is through change. Almost all that was achieved at the Second Vatican Council began with discussions of change, discussions that were not immediately accepted. A good example was adoption of the vernacular in the Liturgy.

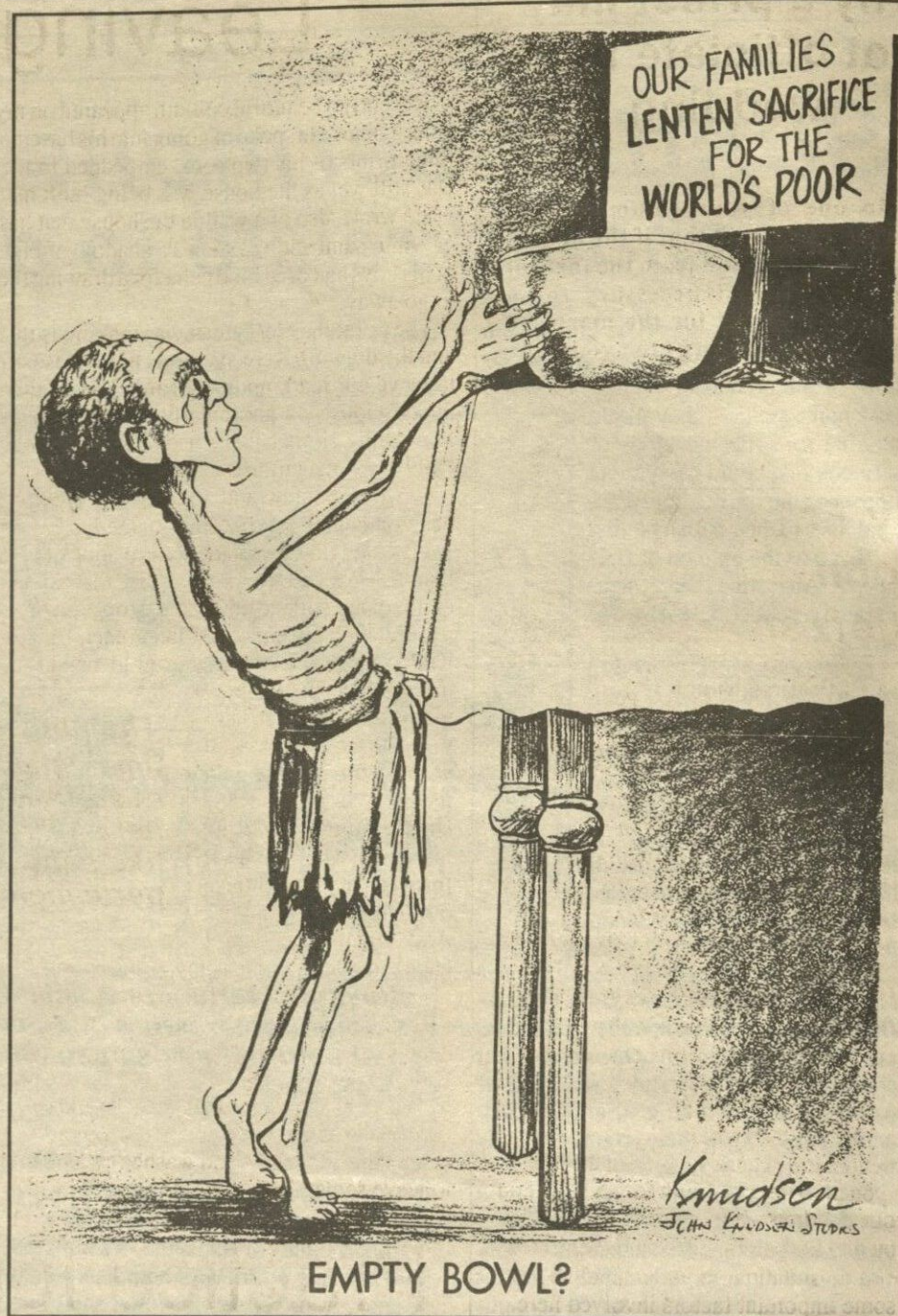
If you remember the time, it was a proposal that did not meet with quick acceptance. There were those who suggested that our unity in the Church required the use of a single language. Those who proposed the use of the language of the people were accused by some of being willing to harm the Church.

There was a long and serious discussion. There was a period of a few years that I wrote for the publication, "Amen," which was the voice of the vernacular society. There was a time of serious discussion. Not all said in defense of the vernacular was justified—some seemed to believe all that needed to be done was to provide the vernacular and the Mass would be understood and appreciated by all. That wasn't true, of course.

But my point is there was serious discussion. Those who called for change made proposals in many areas, not in a spirit of an attack on the leadership of the Church, but in the spirit of wanting what they thought was best for the Church.

That's the problem with this present Call for Reform. Those who present it do so combatively, not in a spirit of asking consideration of new concepts but in a spirit of accusation, with a demand that things be changed immediately so the Church would hurry up and conform with the views of those demanding the reforms. There's nothing of come-think-with-us in the presentation but rather a demand to conform to us.

That's why this statement really isn't a serious attempt to bring about change. The long list of issues raised by the statement could be discussed seriously, could only be discussed seriously since they deal with important issues, but there is no indication those who signed it recognized this. One of the arguments for taking the statement seriously was that among



EMPTY BOWL?

its 4,505 signed were some theologians and scholars. For the most part, those who signed it were those who in the past have expressed disagreements with the Church. Assuming those who signed read it, they must not see deficiencies in it.

What seems to me to indicate a lack of seriousness can be illustrated by one sentence in the letter: "We call upon the Church to discard the medieval discipline of mandatory priestly celibacy; and to open the priesthood to women and married men, including resigned priests, so that the Eucharist may continue to the center of the spiritual life of all Catholics."

There are five questions there that deserve serious discussion: celibacy, ordination of women, ordination of married men, return of laicized priests to the active priesthood they abandoned and question of whether the centrality of the Eucharist is endangered by fewer priests. Demanding that all these changes be made, all of them quite different, shows a lack of seriousness.

(Dale Francis is syndicated columnist.)

## On St. Pat's Day, there is hope for N. Ireland

By Robert Mahony

St. Patrick's Day in the United States is a time for celebrating, for Irish-Americans to delight in their heritage, for persons of different ethnic backgrounds to show their fondness for Ireland's rich culture.

To focus attention on the drawn-out conflict in Northern Ireland is to risk dampening the party spirit. Not only because the years of carnage offer a stark and bitter contrast to that spirit but also because the roots of St. Patrick's Day are religious, and to many Americans Northern Ireland's "troubles" appear religious in nature. It is as though 17th-century Europe's sectarian wars, which spilled over into Ireland at the time, have never really ended in that small nation. As Winston Churchill said, describing the Irish situation at the end of World War I, the smoke of the continental struggle cleared to reveal the "dreary steeples of Fermanagh and Tyrone preserving the integrity of their ancient quarrel."

The religious differences between Protestants and Catholics are certainly felt strongly in Northern Ireland. But blaming the current strife on religion is simplistic and incorrect. Protestant and Catholic church leaders regularly join in condemning outbreaks of terrorism, whether from the nominally Catholic Irish Republican Army or their nominally Protestant and "loyalist" paramilitary counterparts. Individual clergy of various denominations have frequently spoken and delivered sermons about the necessity for Christian reconciliation. And their words have not gone unheeded: Groups devoted to interchurch harmony proliferate in Ulster, many of them based in deprived urban neighborhoods.

Such efforts have had little success in resolving the conflict's major issues because they are actually political and economic. And few political and economic issues anywhere in the Western world are amenable to the solutions that people of sincere religious faith can offer. But church leaders and reconciliation groups have had many small successes in penetrating the barriers that distrust and discrimination have erected over the years.

Some of these groups have drawn international attention, like the Community of Peace People, which was awarded the Nobel Peace Prize in 1976, but others have worked in comparative obscurity.

They all need more recognition outside Northern Ireland, in part to attract the funding

**'And they have brought home the message of American support, as well as offers of more concrete assistance in structuring congregational adult education programs and clergy exchanges. They have learned that Americans have more to offer than money to provide for their efforts of reconciliation.'**

that can make their ambitious intercommunity projects succeed. This is especially true for economic development projects that address issues like long-term unemployment directly, and thereby chip away at one of the conflict's sources. But reconciliation efforts also need American attention simply to boost the morale of those whose work is ignored by the international media's focus on bombs and assassinations.

Americans have often shown willingness to assist, where they can, attempts to solve the Northern Ireland problem. Various organizations, for instance, sponsor summer visits for Catholic and Protestant Irish children to U.S. families, bringing together, if only for a few weeks, those who would otherwise grow up entirely apart.

Many contribute generously to the American Ireland Fund, which channels financial help to a number of reconciliation efforts in Northern Ireland. And the U.S. government has since 1986 supported the International Fund for Ireland, which assists a number of community-

based development enterprises.

Such American responses to the conflict are heartening, and in recent years have extended to include U.S. national church bodies. The U.S. Catholic Conference and Presbyterian Church (U.S.A.) in particular, with assistance from the Catholic University of America's Center for Irish Studies, cooperate in bringing pairs of Protestant and Catholic clergy, who have worked together on reconciliation projects, to this country for speaking tours. Addressing congregations and mixed audiences in many U.S. cities, they have witnessed to the hope and faith that are as much a part of the Northern Ireland story as bombs and demonstrations. And they have brought home the structuring congregational adult education programs and clergy exchanges. They have learned that Americans have more than money to provide for their efforts at reconciliation.

Their stories are being told, and if they seem less newsworthy to some than stories of explosions, it is certainly appropriate around St. Patrick's Day to give their religious work some thought, and some thanks.

The news from Northern Ireland need not be entirely embarrassing to Irish-Americans at this time of year.

(Robert Mahony is an associate professor of English and director of the Center for Irish Studies at The Catholic University of America in Washington, D.C.)



## Why a priest may not officiate at a wedding

**Q.** In one of your columns some months ago you said that if the bishop grants a dispensation from the form of marriage, it is not necessary for a priest to be present for the marriage ceremony. According to you, the marriage is perfectly valid in the eyes

**By Fr. John Dietzen**



of the Catholic Church without him.

My daughter is being married this summer in her college chapel. The rabbi will officiate, since her future husband is Jewish. But the Catholic parish in the area is making no commitment to be at the service.

This is very disturbing to me, my husband and my daughter.

If I do not have a priest present to marry her I feel it will have a definite effect on the marriage. Please send me the address of Pope John Paul. I would like to tell him my feelings about this. (Ohio)

**A.** I think your desire that a priest be present for the marriage of your daughter is commendable and an indication of the importance you place on your faith for yourself and for your children. It is important, however, for you and for parents who find themselves in the same situation, to understand and accept some important factors involved here.

The first is the one I mention in my answer, one I have explained frequently in the past. When the local bishop dispenses from the requirement that Catholics be married before a priest, this means that wherever and by whomever they are married that marriage is recognized as valid by the church.

As long as the person officiating is legally empowered by the state to perform marriages, the two people are as married as they would be if they were married before a priest.

As a side note, most Catholics are not aware that the requirement to be married before a priest (or bishop or deacon) is very recent in church law. Even into this century, in most parts of the world a marriage that was valid in civil law was valid also in the Catholic Church. This is true even to this day in many countries of the world, including some parts of Western Europe.

Another factor to keep in mind is this. As long as his presence is not required for the validity of a marriage, a priest may have other obligations that must take priority over his being there as a pastor or friend of the family, no matter how much he might like to do so.

In nearly every instance the family understands. They know we cannot be in two places at once. Furthermore, they are grateful that I have patiently completed all the paperwork necessary for their son or daughter to be married as a Catholic, but by an official other than a Catholic priest — as your priest obviously has done for you.

I am confused by your remark that the absence of a priest at her marriage "will have a definite effect on the marriage." They certainly have talked with the priest several times in preparation for their marriage. If the priest has followed basic Catholic policy, he has done everything to prepare them for their marriage that he would do for any other couple.

With minimal intelligence and sensitivity they would understand that his absence at the marriage is no indication of lack of interest and concern for them.

If you still wish to write to our Holy Father, who incidentally has ratified all the above in the present Code of Canon Law and elsewhere, his address is Pope John Paul II, Vatican City, Europe.

## Leaving our marks behind

Recently a beautiful column appeared on my desk written by a clergyman. He spoke of going into his basement and seeing the fingerprints of his two sons, embedded in the cement when it was still wet as the house was being built many years before.

He wrote also of a wall in the house that has had many coats of white paint and yet shows a shadow of blue. As a child, one of his boys had used blue paint for a drawing there which refuses to go away.

The point the clergyman was making is that the fingerprints and the drawing were symbolic of the basic need all of us have to leave our mark upon the earth. We do this consciously and unconsciously. I particularly related to his story of the paint. Something similar happened when my children were young. Only I was the culprit.

We had bought and moved into a new house in a new development. Everyone else seemed to have more money than we did, judging by the new furnishings delivered to the other houses. We had no money. So, resting on my laurels as art editor of my college magazine, I took out my paints and created a mural with an apple tree and golden fruit on our living room wall. The problem was the gold paint. It was a "forever"

mixture. No matter how many times I tried in later years to cover the wall with fresh paint, the gold gleamed through. My children often reminded me that I would live on forever in that house through my gold apples. And often since then I have thought of them as my "fingerprints."

Unconsciously, I had left my mark in the home that I was the first to live in. I think wanting to "make our mark" is a very deeply rooted characteristic in us, perhaps because we are children of God.

The phrase "fingerprints on the sands of time" is another expression of that basic need to let the earth know we have been here. Time moves on and washes away like sand, but we want to leave something permanent that says "me."

Our need to affirm our existence and our hope that it is a

*'The phrase 'fingerprints on the sands of time' is another expression of that basic need to let the earth know we have been here. Time moves on and washes away like sand, but we want to leave something permanent that says 'me'.'*

**By Antoinette Bosco**



permanent one comes out in the basic human need we all have to touch one another.

I remember doing a story years ago on an orphanage on Long Island called The Little Flower House of Providence. I found that all the children wanted to touch me. The wonderful priest who ran the place explained to me that these were children who had been deprived of the close, hugging love children should get from their families. And so they searched for it from strangers. The youngsters could not affirm their existence without the touch (or mark) of love.

I found the same sense of personal isolation in old people when I did a nursing home story. They were shriveled, suffering from "skin hunger,"

as the social worker put it. They no longer had any way to make their "mark" and so were lost in themselves, out of touch. No fingerprints.

I think God was the one who infused us with this desire to leave our mark on the world. The proof for me is our fingerprints. Each of us has fingerprints so unique that we can be identified by them.

What we learn from them is the magnificence of each person, so loved by the Creator that he gave us an identifying pattern to make our own imprint on the earth. This affirms our existence and our eternal destiny.

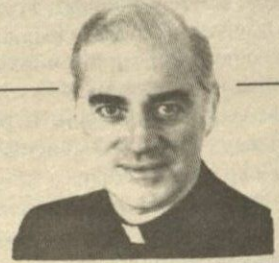
## Practice forgiveness during Lent

Recently, someone I respect revealed an unforgiving spirit seething beneath a calm facade. Obviously I can't go into any detail about it, but when I realized what was going on I had to speak up. "You've never forgiven that person, have you?" "No, I haven't!" That answer stung me. Without hesitation I snapped back: "Do you realize what this means in terms of your own salvation? Your spiritual life is drying up. Your capacity for love is seriously impeded. Your unforgiving attitude has no doubts spread to include other more trivial offenses by other people. Your personality is becoming meaner, smaller, less attractive. And a corner of your soul is carrying an enormous weight that saps your spontaneity and blocks your growth in grace. My God, you're risking the loss of heaven."

"When you meet God at the pearly gates you're going to be judged on love, nothing else; not on how many times you went to Holy Communion and not on how much money you have in the bank. You will be judged on love, and you are coming up short."

Jesus told us to love even those who hurt us. He said, "What is good is it to love only those who love you." He challenged us to love our enemies. That means in order to be a sincere Christian we have to rise above our negative feelings and, no matter how the other person might react, we have to forgive. We have to give before

**By Fr. John Catoir**



we feel like it. "Fore-giving," is giving love before our feelings are in tune with the act itself. I admit, no one has to be a door mat for anyone. I'm not encouraging the acceptance of abusive behavior in an on-going manner. But this I know: God is not pleased with long-standing family feuds, especially when the people involved have practically forgotten the thing that caused the hard feelings.

If you want to delight the Lord and fill your own soul with a new and fresh quality of peace, take the word of Jesus seriously: "Forgive, not seven times, but seventy times seven." This Lent begin your self-denial with fore-giveness. Do it for the Lord. Forgive everyone to the point of folly, or you yourself will be the fool who lived and died with an unforgiving spirit, risking your own eternal salvation.

## Time capsules

By Frank Morgan

### Legend tells of the quests for the Holy Grail

There is a legend that says that Joseph of Arimathea used the Holy Grail, the cup that Jesus used at the Last Supper, to catch the blood of Jesus as He hung on the cross.

When the body of Jesus disappeared from Joseph of Arimathea's tomb, the outraged Jewish elders accused Joseph of stealing it. They threw him into prison and left him to starve to death, but then Jesus appeared and made him the guardian of the Holy Grail. For the remainder of his stay in prison, Joseph was miraculously kept alive by a wafer being placed in the cup each day by a dove. Released in 70 A.D. Joseph then took the Holy Grail to England where it was believed to have the power to heal. Joseph was supposed to have founded the first Christian Church in England on the glassy isle of Avalon, which later became known as Glastonbury. Tradition states that Joseph's staff, which took root when he rested it on Wearyall Hill, became the Glastonbury Thorn Tree which blossomed every Christmas Eve until it was destroyed by the Puritans.

Many years later after Joseph's death, a John of Glastonbury wrote about discovering the tomb of Joseph of Arimathea and

noted, "In the tomb, he had two cruets, white and silver, filled with the blood and sweat of the prophet Jesus."

St. Augustine, who traveled to Britain in 597 A.D., wrote to Pope Gregory in Rome of "a certain island surrounded by water," which could describe Glastonbury. He reported that there was "a church constructed by no human art, but by the hands of Christ himself."

Joseph is supposed to have gone to Britain with his brother-in-law, Bron, who was dubbed the Rich Fisher after miraculously feeding a large gathering of people with a single fish. Bron's descendants, known as the Fisher Kings, became the keepers of the Holy Grail, unknown to other people. A vision of the Holy Grail appeared to a nun, the sister of one King Arthur's Knights of the Round Table. The vision was so inspiring that all the knights vowed to search for the Holy Grail. Three of the knights went to the suspected Castle of the Fisher King. Sir Bors returned to tell the tale. The purest of the knights, Sir Galahad, died in ecstasy at having seen the Holy Grail while Sir Perceval, who was a descendant of Bron's decided to remain in the castle and become the new keeper of the Holy Grail.





# Looking beyond present family structures

We often use the word 'good' to describe people and families. It usually indicates our judgement that they measure up favorably against some invisible ruler. While it is a complimentary description there is still a need to move away from its use. One of the reasons is that if we judge some among us to be 'good,' we are as likely to evaluate others as 'bad.' No one really profits from either call. In the first instance it leads to smugness and righteousness; in the second, to poor self-esteem and defeat. Each of us is a combination of good and evil.

I also fear that when the word 'good' is applied to families, it usually implies a certain structure: the traditional, intact family consisting of a mother, father and children. While that structure will always be our ideal structure, it is hardly the standard for 'goodness.'

What would be more profitable and less moralistic, is to look at families in terms of their strengths, of the health. What happens between family members provides a more appropriate clue to the health of a family than structure alone could ever offer. Intact, single parent, blended, or whatever, it is what occurs within the family rather than how it looks, that is critical. We know that even books are not to be judged by their covers.

Every family has strengths. Every single one. The most dysfunctional family you can think of has its strengths. Concentrating on those strengths gives each family a firm footing on which to build and grow stronger. As individuals and as families, our only hope of making progress in health, wholeness and holiness (all the same)



By  
Carol A.  
Farrell

is to be in touch with the things we do well, with our strengths.

What are some of the qualities we should strive for, that have been identified in healthy families? Dolores Curran,

**'What would be more profitable and less moralistic, is to look at families in terms of their strengths, of their health. What happens between family members provides a more appropriate clue to the health of a family than structure alone could ever offer.'**

shared by families these experts call healthy. They are possible for families of every shape and size whether nuclear, blended, extended, single parent, multi-generational or traditional.

At the top of the list of those family professionals was 'communication and listening,' with 'affirms and supports one another' running a close second. If you want to know what the others are you can write or call us (651-0280) and we will be happy to send you her list, or you can get a copy of this readable and practical book.

Another excellent book, a classic, is Virginia Satir's "Peoplemaking." (Isn't that a great description of what families are all about?!) Its filled with exercises which families can to enhance their emotional health. Virginia Satir observes that the four key factors in strong families is that they promote positive self worth; have open communication systems; clarity about family rules and expectations; and have a link to society, a commitment beyond family.

Other writers have researched the particular strengths of specific types of families. One study of single parent families highlights strengths such as the development in the children of a greater sense of contributing, of usefulness, which in turn nourishes their feelings of competence and self esteem.

Among the identified strengths of black families are strong kinship bonds and the adaptability of family roles.

Each family has its strengths. What are yours?

(Carol Farrell is the Director of the Family Life Ministry)

## Disciplining teen-agers, a difficult task

Dear Dr. Kenny: I have read some of your columns on handling rebellious teens and I totally disagree. A parent must take the responsibility to instruct a child in proper and improper conduct. Toleration of any wrongful behavior will only worsen the matter. Lasting damage will always outweigh any temporary relief gained by ignoring a defiant mouth. — Ohio

I have no problem agreeing with your goals. Saying something, however, does not make it so. When you translate your ideal position into a lecture to be delivered to teens, that is where I have my doubts. You must be careful not to confuse a statement with a strategy of discipline.

Parents have another dilemma. Teens are nearly adults and need to be given some room to make choices, even bad ones. On the other hand, parents must distinguish between freedom to make decisions and allowing a disaster. Steering a middle course is difficult. If parents come down overly hard, they take the risk at age 18 of turning loose a young adult who "runs wild."

Sounding tough is not the same thing as being tough. Good discipline is only good if it works. The following story illustrates my position.

I was at a New Year's Eve party about five years ago. I noticed our host, Bill, anxiously looking at his watch.

"What's the matter, Bill?" I inquired, as a mutual friend, John, joined us.

"It's 10:15 and my daughter, Heather, is due home at 11.

whose column regularly appears on this page, has written a book entitled "The Traits of a Healthy Family." I recommend it highly.

Drawing responses from more than 500 professionals who work with families, she came up with the 15 qualities

By Dr.  
James and  
Mary Kenny



She asked to go to a party tonight at the Bakers.

"When I asked if adults would be present, she said she didn't know. I wanted to call but she refused to let me, saying that would embarrass her." Heather was 16.

"At 6 o'clock, Heather left the house with a smart remark, saying she wouldn't be home till early morning. Heather is often mouthy but usually she still obeys. Tonight I'm not so sure."

John looked at Bill in disbelief. "I can't believe you let your daughter talk to you like that. No wonder you have problems. "My daughter, Angie, is at the party too-but she knows to be home at 11 or she'll get what-for..."

He raised his glass and proposed a toast to "Bill the Wimp. Meanwhile, Bill disappeared. At 10:45 he came in with Heather, who was acting pleasant and actually joined our party. I couldn't resist going over to Bill. John followed. "How did you do it?" I asked.

"I don't know if I did right, Jim," he said. "I got to the

Bakers, heard the loud music, knew no adult could possibly be there. So I knocked on the door. "When a scruffy-looking young man answered, I simply walked in and told him to tell Heather her father was there. After a pause, he shouted, 'Hey Heath, your old man's here.'"

"Heather had a fit. She said she couldn't believe I would embarrass her like that. She would not go with me no matter what." "What did you do?" I prompted.

"At first I was at a total loss. Then I thought, What scares me most? That she might have sex or take drugs. The problem is no adults are here. "With that, I walked over and sat down on the couch, announcing, 'Why doesn't someone get me something cold to drink. I guess I'm going to have my first teen-age New Year's Eve party in 20 years.' "They adjourned to the kitchen. I heard someone say, 'Jeez, Heath, your father's staying.' "Shortly after that, Heather came out saying that she might as well come home if I was going to wreck their party. Halfway home, she was laughing as if nothing had happened."

Again John interjected how his daughter knew better than to behave in such a defiant way. In fact, his daughter did not come home till 3 that morning. After a shouting match, John grounded her indefinitely. She ran away at 4 a.m. and has not come home since.

Meanwhile, Heather is married with a part-time job and baby on the way, and has turned out to be quite a nice young woman.

Now who had the better discipline?

## Prayer and scripture reading are inseparable

As Catholics-come-lately on the scene of biblical study and appreciation, we tend to be timid and confused in approaching the Bible, even a little apprehensive. Maybe it's a residue of an old conditioning that says, "I really shouldn't be doing this. I learned the catechism and listen to the homilies and that's good enough for me. My faith might be disturbed if I read something that conflicts with Church teaching."

Part of this apprehension stems from well-publicized controversies in other denominations over what a particular passage implies.

When we see solid Bible-centered churches life the Baptist riven by the division between literalists and non-literalists, we feel grateful for the security of the Church's teaching authority.

A second reason we hesitate in studying the Bible is that many of us have tried to read the Bible like a novel, beginning on page one and quitting in despair a hundred pages later, mistakingly believing that the Bible was written in chronological order. It wasn't. It's more like a collection of short stories arranged in historical order.

A final reason I suggest for our apprehension is that we are science-oriented people, looking for a scientific basis or explanation in everything we're taught.

When we read about the parting of seas, ladders to heaven and such, we become skeptical about the whole Bible. For the record, the Bible doesn't stand up to scientific scrutiny. It would never be accepted as a dissertation.



By  
Dolores  
Curran

Those who get comfort and nourishment from reading scripture don't spend a lot time on these worries. They read the Bible without trying to dissect history, reconcile miracles or search for critical reason not to believe. They read it to become closer to God, to get solace from His promises, and to know they aren't the first in a history of people struggling to be one with God.

Often they pick a passage at random or choose a favorite book, psalm or passage to re-read because it speaks to them. Indeed, many veteran Bible readers have never read the entire Bible.

My friend and widely-respected biblical scholar, Sr. Sandra Schneiders of the Jesuit School of Theology, Berkeley, likens reading scripture to reading a love letter.

The more the writer of the letter is loved, the more the letter is cherished by the reader.

Scripture, she says, is a love letter from God. As our love of God deepens so will our appreciation and understanding of His word.

Thus prayer and scripture are inseparable. We don't read scripture as much as pray it. It's a little like our other prayer forms - meditation, spiritual reading, rosary.

We aren't just meditating, reading and saying, "Hail Mary's," we're communing with God in a very personal way. That's why reading the Bible is unlike reading any other book.

Some people have developed a deep love of scripture without the help of a Bible study course. They are content with simply reading it and letting God's grace work.

Some subscribe to one of the available Bible study guides which I will mention in a later column and develop their understanding on their own.

Others join an ongoing Bible group for support and sharing. Some of these meet for years and members become a small faith community. Still others seek out a Bible course or biblical school to give them more understanding of the history, writers, and cultures of specific books of the Bible.

How you want to tackle the Bible, if you're new to it, is your choice.

You can do it alone, alone with printed help, with friends or in a class. But if you're drawn to it, why not start with something?

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# Fairness slowly crawls to news coverage of March for Life, but still is not enough

I give the news departments of five TV networks a collective "B-minus" for how they covered the annual March for Life, held in Washington, D.C. on Jan. 22.

That grade shows improvement from previous years when the nightly news programs sometimes ignored the pro-life effort, held annually for 17 years to protest the



By  
**James  
Breig**

Supreme Court's ruling legalizing abortion nationwide. When they didn't ignore it, the evening news sometimes distorted it or used it as an occasion to give the pro-abortion movement disproportionate airtime.

This year, I sensed some fairness creeping in as I watched the coverage by ABC, CBS, CNN, NBC and PBS. Here's my alphabetical rundown of what I saw:

• ABC: Peter Jennings, anchor of the nightly news, considered the March for Life to be the lead story of the night. A controversy has arisen over the refusal of the media to call pro-lifers by that name while they call pro-abortionists what they ask to be called ("Pro-choicers"). Mr. Jennings opted for clumsier designations: "those Americans opposed to abortion" and "those in favor of an American's right to choose."

The ABC coverage recorded the Washington march and the apparently sparse counter-demonstration. Every network news showed tens of thousands of pro-lifers. When the camera moved to the pro-abortionists, it seemed to be about a half-dozen people, including the speakers.

ABC also included an analysis of how Republican politicians have turned into weasels on this issue, sniffing the wind to see how they should think, misjudging what they smell and running for cover. (My description is more colorful than ABC's.)

Overall, I give ABC a "B."

• CBS: It took Dan Rather three stories to get to the March for Life and then the coverage turned muddled, confused and clumsy.

Using the terms "pro- and anti-abortion rights forces," the CBS story wandered all over the map, literally and figuratively.

CBS, which has all but retired the prize for the network most committed to pushing abortion through its news coverage, gets an "F."

• CNN: It took this network two stories, a stock market report, a commercial and ten minutes to get to the March. But, once there, the coverage was fairly basic and basically fair. Like CBS, CNN showed pro-life demonstrations through the nation, but it managed to make sense out of what it was showing.

CNN, owned by Ted Turner, who has referred to pro-lifers as "bozos" and "idiots," did itself proud by not following the lead of its boorish captain. It gets a "B-plus."

• NBC: The March returned as the lead story on this network, but Tom Brokaw, attempting to deal with the controversy over what to call pro-lifers, selected this circumlocution: "They call themselves pro-life." But, when it came to name the other side, NBC had no difficulty pronouncing "pro-choice."

**'I give the news departments of five TV networks a collective "B-minus" for how they covered the annual March for Life....That grade shows improvement from previous years...'**

Aside from that bit of high-school journalism NBC did a creditable job. It was the only network to estimate the crowd size ("bigger than expected — 75,000") and its piece on the Operation Rescue movement was balanced.

I marked Tom's paper "B-minus." He could have got an "A" by not being afraid to say "pro-life."

• PBS: I went into my news viewing expecting "The McNeil/Lehrer Report" to do the best job of the night.

It did the worst. Despite its hour length and its deserved reputation as the best nightly news show, the anchors (Jim Lehrer and Judy Woodruff) botched the March coverage.

The demonstration, reported second, was brushed over quickly. (PBS's terms for the record, were "anti-abortion organizations" and "abortion rights activists.") Being brief is the show's style; it gives headlines and then proceeds in-depth on a few topics.

So I waited for something in-depth on abortion. What I got was a shallow and pointless report on how some pro-abortionists are boycotting Domino's Pizza



Heidi, played by actress Juliette Caton, and her best friend Peter, played by Charlie Sheen, enjoy a moment of fun before she leaves her Swiss Alps home for boarding school in Italy in "Courage Mountain." The U.S. Catholic Conference says the film is "an uninspired but wholesome visit" with the fictional heroine and does provide "good clean fun." It classifies the film A - 1-- general patronage. The Motion Picture Association of America rating is PG -- parental guidance suggested. (CNS photo)

because its owner is pro-life. The boycott, and old story, had little to do with the day's events.

When a bright student turns in work that bad, the teacher has to wonder if there's

trouble at home. Grade it "C" and hope PBS does better the next time around.

In summary, not a bad job. But CBS has to stand in the corner with a dunce cap on Dan for a while. A long while.

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## Catholic television and radio schedule

### Television programs

- ☐ 'En Busca de la Felicidad' In Spanish, with Father Federico Capdepon as host, also with a spiritual message from Bishop Agustin Roman every Sunday at 9 a.m. on WLTV Channel 23.
- ☐ 'La Palabra de Vida' In Spanish, at midnight five minutes on a nightly basis on cable HIT-TV Channels 41 and 20.
- ☐ 'Living Faith' In English every Wednesday and Friday at 2:30 p.m., on Selkirk Cable Company, Channel 23.
- ☐ 'Rosary' In Spanish with Auxiliary Bishop Agustin Roman, every Sunday at 8 a.m., on Tele-Miami Cable, Channel 40; also every Saturday from 4 to 4:30 p.m., on Dynamic Cable, Channel 13.
- ☐ TV Mass in English now every Sunday, 6:30 a.m., on WPLG-CH. 10, on March 18th with Father Joseph Alencherry, on March 25th and April 1st with Father Guy Fenger and on April 8th with Father Michael Hoyer.
- ☐ TV Mass in Spanish every Sunday, 7:30 a.m. on WLTV-CH. 2 with Father Jose Nickse; and 9 a.m. on WSCV-CH. 51, with Father Francisco Santana.
- ☐ 'Raices Cubanas' with Father Santana, every Saturday at 5:30 p.m., on Dynamic Cable, Channel 13; every Sunday at 8 a.m. on Channel 51.
- ☐ 'El Dia del Senor' with Father Federico Capdepon, every Sunday at 10:30 a.m., on Channel 40, also every Sunday at 5 p.m. on Channel 51.

- ☐ 'Nuestra Familia' In Spanish, at 7:30 a.m. Sundays on WLTV-CH. 23.
- ☐ 'New Breed of Man' / 'El Hombre Nuevo' Hosted by Father Ricardo Castellanos, on the Trinity Broadcasting Network (WHFT-CH. 45), Sundays at 9 a.m. in English and Saturdays at 5 p.m. in Spanish and in English at 8 p.m.; Sundays at 9:30 a.m. in Spanish on Channel 51.
- ☐ Cable Programming On Storer Cable (Acts / Public Access);

Tuesdays, Wednesdays and Thursdays from 7 p.m. to 10 p.m. on Channel 14 in Broward; and Saturdays and Sundays from 8:30 a.m. to 11:30 a.m. on Channel 38 in Dade.

☐ 'Mother Angelica' Her Eternal Word Television Network (EWTN) is carried on some cable channels in South Florida; check with your local cable company.

☐ 'Catholic Focus' on Channel 6, WCIX, Father Thomas Wenski will air at 6 a.m. on March 18th and April 8th.

### Radio programs

- In English
- ☐ 'The Rosary' (sponsored by the World Apostolate of Fatima), Saturdays at noon on WEXY 1520 AM.
- In Spanish
- ☐ 'Panorama Católico' Hosted by Sister Bertha Penabad and Father José Nickse, Sundays at 7:30 a.m. on WQBA, 1140 AM, and at 5:30 a.m. on Super Q, 107.5 FM.
- ☐ 'Los Caminos de Dios' Hosted by Father José Hemando, Sundays at 8 a.m. on WQBA, 1140 AM.
- ☐ 'Domingo Feliz' Hosted by Father Angel Villaronga and Bishop Agustin Roman, Sundays at 9 to 10 a.m. on WRHC, 1550 AM.
- ☐ 'Una Historia de la Vida' Hosted by Pepe Alonso, (produced by Kerygma), Sundays at 5:15 a.m., on Radio Mambi, WAQI.
- ☐ 'Una Vida Mejor' Hosted by Pepe Alonso, Thursdays at 12:30 a.m. on Union Radio WOCN.
- ☐ 'Habla el Obispo Roman' Hosted by Bishop Agustin Roman,

at 12 midnight on La Cubanísima, WQBA AM.

☐ 'Caminos de Fe' Hosted by Bishop Agustin Roman, at 9 a.m. on Union Radio WOCN, 1450 AM.

☐ 'Mensaje de Fe' Hosted by Bishop Agustin Roman, at 9:30 a.m. on Radio Mambi WAQI, 710 AM.

☐ 'Encuentros Familiares y Temas de Actualidad' Hosted by Father Florentino Azcoitia, S.J., on Sundays from 8:00 to 8:30 a.m. on Radio Mambi WAQI, 710 AM.

☐ 'Conflictos Humanos' Hosted by Father Angel Villaronga, Mondays to Fridays from 11 a.m. to 12 noon on WQBA, 1140 AM.

☐ 'Alabamos al Senor' Hosted by Father Oscar Brantome, every Sunday at 6:45 a.m. on WRHC, 1550AM.

### In Creole

☐ 'Kok la Chante' (The Rooster Crows) Sponsored by the Haitian Catholic Center, Sundays at 7 a.m. on WVCG, 1080 AM.





'THANK YOU LAY MINISTRY.' A Liturgy of Thanksgiving was celebrated by Auxiliary Bishop Norbert Dorsey for staff and teachers of the Lay Ministry programs on March 3 at St. Martha Church. Above, from left, at a luncheon following the Mass are pictured Dr. Zoila Diaz, Director of the Office of Lay Ministry, Sr. Lucy Cardet, Principal of Corpus Christi School, John DiPrima, of the Office of Evangelization, and Joan Hojnacki, Lay Ministry Facilitator. (Photo by Marlene Quaroni)

**Meet a hermit at St. John Neumann Mission**

Have you ever wanted to meet a hermit? Well, now is your chance to meet not only one, but two, and in Miami. Father Dave Denny and Mother Tessa from the Nada Hermitage in Creststone, Colorado will team up to conduct the St. John Neumann Parish Mission on March 26-29. St. John Neumann is located at 12125 S.W. 107th

Ave., Miami. This unique and dynamic pair share the evening's presentation whose theme will be "The Catholic Moment." The services will begin at 7:30 p.m. each evening.

Father Denny and Mother Tessa along with other members of their community conduct missions and then return to the

solitude of a hermitage to let God prepare them for their next ministry.

The Mission will be a week of revelation and blessing for all who attend. A film of their life will be shown as a part of the Mission. The Mission will provide an opportunity for input and reflection. There will be time for discussion and fellowship each session. Transportation can be arranged by calling 255-6642. Babysitting is available.

**Sr. Antonia Perez-Carreno, former teacher**

Sister Antonia Perez-Carreno, who served in the Archdiocese of Miami since the early 1960's, died Sunday of a heart attack. She was 75.

A native of Cienfuegos, Cuba, Sister Antonia entered the convent at an early age and served as a teacher in Catholic schools in Havana and Marianao. She left Cuba in 1961 and came to Miami.

She was first assigned to St. Monica parish in Opa-locka and then to St. Matthew's in Hialeah where she taught general and musical education in the parish schools. Then she served as Director of Religious Education in several parishes: St.

Francis de Sales in Miami Beach, St. Robert Bellarmino in Allapattah, St. Cecilia in Hialeah and St. Agatha in West Dade.

Sister Antonia officially retired in 1982, when she began suffering from respiratory problems. But she never stopped working.

"Up until the Sunday before she died, she was playing the piano for Sunday Mass," said Sr. Ofelia Rasco, a longtime friend who worked alongside Sister Antonia during her final years at San Lazaro Church.

Sister Antonia's sole survivor, her sister Maria Perez, had come to visit her from Cuba in September. The funeral Mass was March 13 at San Lazaro Catholic Church.

**Human Life International hosts prolife congress**

Human Life International will hold its world bilingual prolife and family congress in Miami at the Airport Hilton Hotel on April 18-22. Miami's two auxiliary bishops will inaugurate the congress with a concelebrated Mass.

Four simultaneous talks in English and Spanish are scheduled at close intervals throughout the congress, as well as bilingual panels on April 19 and 20 which will be open to the general public. Prolife Hispanic leaders from the U.S., Latin America and Spain will share their experiences in their own language during the Thursday night panel (April 19) on Hispanic activism.

Friday night there will be an all-doctors

panel (also in Spanish) during which a gynecologist, two psychiatrists and other doctors will explain the aftereffects of abortion on women, their families and society. A doctor who specializes in post-abortion counseling in Uruguay will give a talk on this subject. Several other talks in Spanish are also slated. Registration for the entire congress (4 days) is \$85 per person and \$30 for Hispanics who will attend only the Spanish sessions (\$50 per family). Free babysitting services will be provided.

Students are eligible for a reduced rate of \$25. There will be special bilingual sessions for the youth on April 21 at 7 p.m. which will include music and talks on subjects such as chastity, marriage and abortion.

The event will be an opportunity to talk one-on-one with internationally known prolife and family leaders. For more information call 662-1497 in Miami.



**POSTER WINNERS.** To kick off their 10th annual country fair, held on March 8-11, St. Anthony in Ft. Lauderdale held a creative poster contest. Winners were selected from all grades at the school.

**Lift chair sought**

CCS is asking anyone with a lift chair they could donate to call Zita at 757-0218.

**It's a date**

**Spiritual renewal**

**St. Isidro Catholic Church**, 2310 Hammondville Rd., Pompano, will host a revival on April 1. The day will include praise and worship, preaching and teaching, with Fr. Ricardo Castellanos presiding. Please call 989-6620 for further information.

**St. Helen** in Ft. Lauderdale will be the location of a Damascus Rally on March 18 at 1:30 p.m.

**The Dominican Retreat House**, 7275 S.W. 124th St. in Miami will host a Centering Prayer Retreat for men and women on March 30-April 1 and a Holy Week retreat for men and women on April 10-15 conducted by Fr. Frank Davied, OFM. For more information call 238-2711.

The V Congreso Carismatico Juvenil will be held March 23-25 at Milander Auditorium, 4800 Palm Ave., in Hialeah.

The Archdiocese of Miami Respect Life Ministry will sponsor an Annunciation Mass Pilgrimage on March 25 at 10:30 a.m. at St. James Church, N.W. 7th Ave. and N.W. 131st St. in North Miami.

St. Basil Church is inviting people to the Passion Play at Lake Wales, Florida. The bus

leaves at noon on April 1 from 1475 N.E. 199th St. Bus, dinner, and ticket is \$45. For further information call 651-0991. Deadline for reservation is March 18.

**Legion of Mary** members both active and auxiliary, as well as former members, are invited to the annual Acies celebration on March 24 at 10 a.m. at St. Mary Cathedral. All pastors and spiritual directors are invited. The Broward Curia will meet at St. Malachy Church on March 25 at 2 p.m.

**St. Agatha Catholic School** in Miami will be the location of a one-day Lenten retreat on March 31 from 10 a.m. to 5 p.m. For more information call 220-2382.

**Single/divorced/widowed**

**Catholic Singles** together at Our Lady of the Lakes (15801 N.W. 67th Ave.) is sponsoring a 50's dance on March 31 from 8:30 p.m. to 1 a.m. Tickets are \$5 in advance and \$6 at the door. For tickets call Paul at 922-9164 or Mary at 556-6920.

**The North Dade Catholic Widow and Widowers Club** will have their monthly meeting on March 23 at 7:30 p.m. at St. James Hall, 540 N.W. 131st St. in North Miami. All faiths

welcome. For more information call 932-1122 or 681-1025.

**Concerts**

**The Ft. Lauderdale Christian Chorale and Orchestra**, a non-denominational group, will give two of its Lenten concert programs, "A Concert of Hope and Joy." The performances will be at St. Elizabeth Ann of Seton Catholic Church in Coral Springs on March 30 at 8:30 p.m. and St. Paul the Apostle Catholic Church in Lighthouse Point on April 1 at 7 p.m.

**Fr. Holung and Friends** will perform "David," a musical production, at St. James Catholic Church in North Miami at 8 p.m. March 31 and at Arvida Junior High School on March 30. Proceeds help the disabled and poor in Kingston, Jamaica. The concert is presented by professional singers performing in gospel, pop, reggae and other styles. For tickets call 382-8466 in Dade or 974-8453 in Broward.

**Potpourri**

**The South Broward Deanery of the Miami Archdiocesan Council of Catholic Women** will host a spring deanery meeting and luncheon on March 31 at St. Matthew

Church and Parish Hall. For reservations call Clara Mocerino 457-8209. Total cost is \$15.

**Our Lady of Perpetual Help** in Opa Locka will host a covered dish dinner for former and present parishioners on March 25 in the parish hall following 5 p.m. Mass.

**St. Thomas University Institute for Pastoral Ministries** is sponsoring two Enneagram workshops. The first, "Enneagram Basics," is on March 31 from 9 a.m. to 4:15 p.m. The second workshop, "Enneagram and Relationships," will be held April 28 from 9 a.m. to 4:15 p.m. Fee for workshops is \$25. For more information call 652-1267.

**Our Lady Queen of Martyrs Catholic School's** School Advisory Council is hosting a St. Patrick's Day Dinner/ dance on March 17 beginning at 7 p.m. at the Embassy Suites in Ft. Lauderdale. Christy O'Connor and Band. Tickets \$25. Call 583-8112 for more information.

**St. Mary Magdalen Women's Guild** is holding their White Elephant Sale on March 31 and April 1 at the parish hall, 17775 N. Bay Rd., Sunny Isles.

**St. Boniface Womens Club** will hold their annual rummage sale at Fulda Hall, 8330 Johnson St., Pembroke Pines, on March 24-25.

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# P.A.C.T. convention March 31

On Saturday, March 31st at 2 p.m. hundreds of delegates from diverse congregations in Dade County will attend the first convention of People Acting for Community Together (P.A.C.T.) at St. Mary Cathedral in Miami.

"We have accomplished a great deal during our first year," states Fr. Gerard LaCerra, President of P.A.C.T. and rector of St. Mary's Cathedral. "We expect to do even more this year," he added.

P.A.C.T. was first organized in October, 1988, when over 200 representatives from seven congregations signed a covenant, elected temporary officers and adopted the name P.A.C.T. The grassroots coalition is composed of congregations representing the various cultural and language communities in Dade County. "We want to celebrate our diversity and unite around common

concerns," said Fr. Jack Remaly, Vice President of P.A.C.T. and Pastor of First Church, North Miami Congregational.

During the fall of 1989, P.A.C.T. successfully pressed the City of Miami to adopt its plan for beefing up code enforcement and tearing down drug houses. "It was a significant victory for our poorer communities," declared Fr. Jose Luis Menendez, Pastor of Corpus Christi Church.

The celebration will begin at 1 p.m. with choirs and a dance group from five congregations performing in English, Spanish and Creole. The convention business will begin at 2 p.m. and end at 4:30 p.m., with Fr. David Rees, Pastor of Church by the Sea, serving as the convention chairman.

They will elect seven new officers and adopt the issues that will be their call to action for the coming year.

## Parish social advocacy conference

A conference on the theme of "Catholic Social Teaching and the Parish" will be sponsored by Parish Community Service at Our Lady of the Lakes Parish Hall on March 24 from 8:30 a.m. to 3:30 p.m. Sr. Clare Fitzgerald, SSND, Director of the Catholic School Leadership program at Boston College, will be the principal speaker. She will speak on the issue of social responsibility and social advocacy in the parish.

There will be six workshops on topics that will include: legislative advocacy in the parish, the homeless, comprehensive health care, and the rights of farmworkers and the

elderly.

For registration please send \$13 registration fee to: Hugh Clear, Pastoral Center, 9401 Biscayne Blvd., Miami Shores, FL 33138.

## Annunciation student wins geography bee

Georgia Moore, a seventh grade student at Annunciation Catholic School, won the school's geography bee on Feb. 3 and a chance at a \$25,000 scholarship in the second annual National Geography Bee that will be held in Washington on May 23-24.



**ABCD CONTEST.** Terry Sundy, an Assistant to Auxiliary Bishop Norbert Dorsey, was one of the judges perusing school posters last week that were submitted for the ABCD poster contest. The grand prize winner of the contest will receive a recognition plaque and a pizza lunch for the classroom of the winner. Winning posters were displayed at the final pastors' ABCD meeting with Archbishop McCarthy on March 16. (Photo by Prent Browning)

## Archbishop McCarthy to appear on EWTN

Archbishop Edward M. McCarthy will be a guest on the "Mother Angelica Live" show on March 28 at 8 p.m. on EWTN. Archbishop McCarthy will be speaking on his work in the Archdiocese of Miami.

Mother Angelica said, "We are very honored to have Archbishop McCarthy sharing about the Archdiocese of Miami.

We know his visit will both educate and encourage our viewers as to what is happening in this part of our country."

Mother Angelica hosts a live talk show two evenings each week. The "Live" show features some of today's prominent Catholic clergy, top theologians and other interesting personalities.

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### 5-A Novenas

In Thanksgiving to the Holy Spirit and St. Jude for prayers answered.  
P.S.

Thanks to St. Jude for prayers answered.  
CAS

### 5A-Novenas

#### THANKSGIVING NOVENA TO ST. JUDE

Oh, Holy St. Jude, Apostle and martyr, great in virtue & rich in miracles near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart and humbly beg you to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. Amen.

I have had my request granted. Thanks for answering my prayer.

A.A.R.V.

Thanks to St. Jude for prayers answered.  
A.B.

Thanks to St. Jude & St. Anne for prayers answered.  
A.M.C.

hanks to St. Jude for prayers answered.  
DM

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### 5 A - Novenas

#### THANKSGIVING NOVENA TO ST. JUDE

Oh, Holy St. Jude, Apostle and martyr, great in virtue & rich in miracles, near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart and humbly beg you to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. Amen.

I have had my request granted. Thanks for answering my prayer.

FRANCES C. VENEZIA

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### 39 - House for Rent

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## Money and today's Christians ...Setting our priorities straight about it

'The task of making ends meet is an integral part of God's will for us as mature and responsible Christians,' writes Father John Langan.  
(CNS illustration)



By Father John Langan  
Catholic News Service

An envelope that came in today's mail proclaims in large type that I may have won \$10 million. If my curiosity overcomes my skepticism, I rip open the envelope to see how this is possible.

I read the message because it stirs one of the most common dreams we have: Getting enough money to rise above the daily struggle to make ends meet.

The big prizes — the lottery, the hope of an inheritance — appeal to us because they seem to offer a fast and easy track to security, to affluence, even to riches.

Of course, gambling can leave us not richer but poorer. If it can be a trifling amusement, it can readily become an addiction — a way of escaping from the sense of necessity under which we normally live.

Wanting to escape from the economic realities of our lives is understandable. But we need to ask ourselves whether that is good for us and whether it is good for our society.

Often enough lottery winners announce that they will live pretty much as they do now. They will pay off the mortgage, buy a new car, set aside money for educating the children or for old age. The new wealth leads to a wider set of choices, but the choices still are made against a background of limits.

"Modest realists": That is what I call them.

Other lottery winners seem bent on fulfilling private fantasies. They want adventure, luxury, friends, a new and exciting life. Often enough they are not selfish — they want to show generosity to friends and others. But some would like to be like Scrooge McDuck, who enjoys jumping into his piled-up cash.

Call these winners the "fantasists."

I suggest that God wants us to be modest realists. The struggle to make ends meet, which is the condition of most human beings, is not a barrier to our growth as persons and as Christians.

Actually, it is the framework for the development of our character as responsible participants in the economy. It corresponds to our general situation as God's creatures in a world of limited resources with a fragile environment.

This framework in which we work to make ends meet is complex. It poses demands and calls for virtues of various kinds.

Now, God does not want us to live in a condition of indigence. A parent who has to choose which child to feed or a couple who cannot find housing for their family are in a condition that needs to be remedied, not accepted.

In a situation of moderate scarcity, we are challenged to be inventive and provident. Waste diminishes opportunities for others and damages the common environment.

***'In a situation of moderate scarcity, we are challenged to be inventive and provident. Waste diminishes opportunities for others and damages the common environment. Thus, stewardship which involves responsible use of resources and planning for the future is a practical and moral necessity.'***

Thus, stewardship which involves responsible use of resources and planning for the future is a practical and moral necessity.

The task of making ends meet is one we carry out within a system of social cooperation which is not a barrier to personal fulfillment, but a means of enabling ever larger numbers of people to live well together.

Work has to be done so that goods may be available as and when they are needed. We need complex systems of cooperation to produce, distribute and exchange goods.

The breakdown of the necessary systems will make it impossible for large numbers of hard-working and responsible people to make ends meet and to meet their basic needs.

What is needed by society at large, as Pope John Paul II reminds us so often, is the virtue of solidarity. We need respect for law and for the rights of others. We need a sense of fairness and justice.

In our individual lives we need a sense of order and discipline, a readiness to save and plan for the future. We need habits of self-control and a readiness to assume responsibility for the household.

We also need faithfulness and care in work, freedom from crippling or distorting addictions that will destroy our ability to work and to make reasonable economic decisions.

Underlying all these virtues we need a sense that our lives and our families are worth making sacrifices for, a sense strongly rooted in the Christian understanding of ourselves as children of God redeemed by the love of Christ.

In fact, the virtues that we need for our economic life together come close to the picture of how Christians are to live with each other that Paul put before the Thessalonians. He urged them to "keep awake and be sober" and "to encourage one another and build one another up" (1 Thessalonians 5:6,11).

The task of making ends meet is an integral part of God's will for us as mature and responsible Christians. The grace of God is not a lottery chance but a gift given freely to all and making us all richer as persons.

However, it is a task for realists, not fantasists.

(Father Langan is a senior research fellow at the Woodstock Theological Center in Washington.)

### Scriptures

## Money among the early Christians

By Father John Castelot  
Catholic News Service

There is a widespread impression that all the first Christians were poor members of the slave class. This is not true. Even Jesus' immediate circle contained some comfortably fixed people.

The tax collector, Levi (Luke 5:27-32), hosted a big party to celebrate his call. The women who assisted Jesus "out of their resources" (8:3) were evidently people of some means.

As Christianity spread out to the gentile world, it attracted men and women from all levels of society. Paul's convert, Lydia, seems to have been a businesswoman. Those people whose homes were the first

churches obviously were propertied.

You may remember, however, that there was a disorder connected with the celebration of the Lord's Supper at Corinth. It was caused by the insensitive treatment of the poor by the rich (1 Corinthians 11).

Christians may have been predominantly poor, but not exclusively so.

By the time Luke wrote, the situation had changed even more. His communities were second-generation gentile Christians, with a generous mix of rich and poor, slave and free.

Now, Luke was a pastoral theologian. So, like all good pastors, he had to be sensitive to the needs of all his people.

His stress on concern for the poor was necessary



# Which ends are we trying to meet?

By Father Eugene LaVerdiere, SSS  
Catholic News Service

Money is like sex. Just mention it and you've got everybody's attention.

Money is never out of season. That's why there is so much talk about money on television.

Specific topics about money may vary. But nearly all boil down to one or two: how to get more money and how to manage it better. It has been this way as long as money has been around.

There is a simple reason for that: money is something we can't do without.

Even Jesus had a lot to say about money. More specifically, he talked about those who had a lot of it, the rich, and those who had little or none, the poor.

Much of Jesus' teaching is in Luke's Gospel, where he covers a wide range of topics.

—What about storing up treasure for the future? Where does real value lie? For that we have a story about a rich fool (Luke 12:16-21).

—How about coping with anxiety over money and various necessities? What is really important? For this we have Jesus' teaching on seeking God's kingdom above everything else (Luke 12:22-34).

—What about squandering one's inheritance on a life of dissipation? Turn to the parable of the Prodigal Son (Luke 15:11-32).

—Can good people learn something from someone who is dishonest? Can anyone serve two masters? For this Jesus gave us the parable of the dishonest steward (Luke 16:1-13).

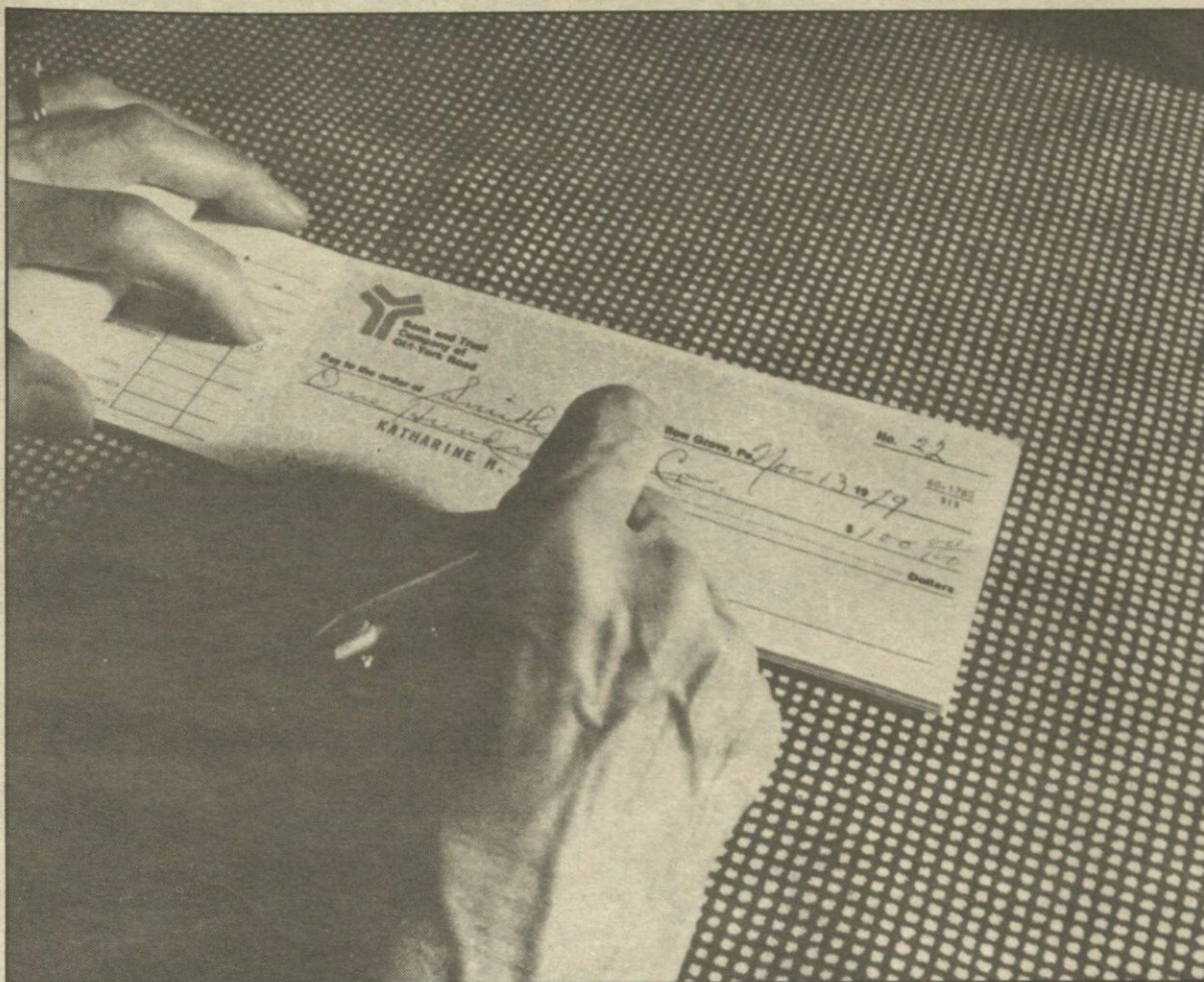
I could go on and on. But you can see that Jesus' teaching also boils down to one or two basic concerns: maintaining a balanced attitude toward money and always remembering that people are far more important than money.

Jesus did not give us a set of rules for managing money. Instead he described the basic attitudes to guide our reflection on money and its use.

Money is important, but even more important is building up a society where people live in harmony and enjoy inner peace, where human beings have priority over personal wealth and no one is left destitute.

Bringing about such a society is not easy. It's like the kingdom of God, which will not be fully realized until the end of history when all will be fulfilled. Still the vision of that kingdom governs our attitudes and behavior.

It is the same when we reflect on wealth and poverty. Perhaps poverty never will be eradicated. Even so, those who have more must always try to help those in need. An attitude like that puts a brake on what easily becomes



Jesus' teaching about money boils down to one or two basic concerns - maintaining a balanced attitude toward money and remembering people are far more important than money, writes Father Eugene LaVerdiere. (CNS photo)

senseless accumulation of wealth for its own sake.

I have never met people who thought they had enough money.

As a matter of fact I never have met people who thought they were rich. Other people considered them rich.

We live in a society where both rich and poor think they are barely making it. Here's a typical statement: "We're just trying to make ends meet."

The question is, which ends?

For the wealthy, making ends meet can mean not default-

ing on a large interest payment. For the poor, it can mean getting food for the next meal.

By putting people, ourselves included, ahead of money, Jesus invites us to reconsider what "making ends meet" is all about.

Can we really think we're making ends meet when we neglect our health or lose our peace of mind to do so? Are we making ends meet when doing so means turning our back on a hungry neighbor?

It may be time for everybody to reconsider.

# FAITH alive!

## To live with less anxiety about money, is always possible

plumber.

Clearly, the cost of living is high. What are you to think then when you hear a Gospel message related to money — a message that invites you to give generously or to live without anxiety for tomorrow?

It is easy to think that whatever the Gospel says about money is meant for others whose paychecks

aren't stretched perilously tight. Maybe those people already have paid their bills. But you know you haven't paid all yours yet.

Money and money problems capture people's attention. It can almost seem at times that if you want to survive, money must become life's organizing principle.

At the same time, some very interesting people who are struggling to pay their bills seem to be creative at sharing what they have. Some seem to have developed a habit of remembering the poor at all times, even when paying their bills.

When you meet them, these people, too, have a way of capturing your attention. What is it that "organizes" their lives?

Katharine Bird  
Associate editor, Faith Alive!

precisely because of discrimination and neglect on the part of the not-so-poor. Many Jewish converts to Christianity had a long tradition of almsgiving.

Gentiles, on the other hand, wouldn't help even their own best friends without getting an I.O.U. Helping the unfortunate tended to be a foreign idea for many gentile converts.

Hence the need to stress it.

The necessary emphasis on poverty, however, risked creating the impression that Christians couldn't have

money or make use of money in their lives. Luke had to correct that impression. He did so by recording events that gave a balanced view on money and its uses.

**'... "You cannot serve God and mammon (money)" (16:13). The important word here is "serve," or as one translation renders it, "give yourself to." If one gives oneself to money, it becomes a god, an absolute. But one cannot have two absolutes.'**

Only Luke tells the story of Zacchaeus, the well-to-do tax collector (19:1-10). When Jesus singles him out for special attention, the hostile crowd starts grumbling. Zacchaeus

defends himself by pointing out that he gives "half of my possession" to the poor.

The important thing was that he was making an

effort to be guided by his conscience in sharing his money with those less fortunate.

Among the sayings appended to the parable of the crooked estate manager is the stark warning: "You cannot serve God and mammon (money)" (16:13). The important word here is "serve," or, as one translation renders it, "give yourself to." If one gives oneself to money, it becomes a god, an absolute. But one cannot have two absolutes.

Luke felt that people had to be concerned about money in a real world. But he wanted to save them from letting concern become obsession, from enslaving themselves to something they should be using — and sharing.





Father Jack Prendergast became the first Catholic cleric since the Korean War to parachute into a combat zone when he jumped into Panama last Dec. 20. While in Panama with his "parishioners," the men of the 82nd Airborne at Fort Bragg, N.C., Father Prendergast carried his Army-issue priest kit, not a weapon, and set up his altar on the tailgate of an Army vehicle or an ammunition box. (CNS photo)

## Priest parachutes over Panama and ministers to troops in combat

By Tom Dermody  
Catholic News Service

PEORIA, Ill. (CNS) — As the doors of the U.S. Army transport plane swung open, Father Jack Prendergast's heart was pumping like never before.

He was about to leap into the darkness over Panama and into history.

Father Prendergast, 44, a priest of the Diocese of Peoria and a major, became the first Catholic cleric since the Korean War to parachute into a combat zone Dec. 20, the beginning of the U.S. invasion of Panama.

But history, he admitted, was not on his mind, as he fell toward the Panama City airport below. He was thinking of his "parishioners," the men of the 1st Brigade of the 82nd Airborne with whom he jumped.

"I follow my parish, my parish doesn't come to me," Father Prendergast told *The Catholic Post*, newspaper of the Diocese of Peoria, in an interview from Fort Bragg, N.C.

He is the only Catholic chaplain in the 82nd's three brigades qualified to jump. In fact, he is but one of 15 paratrooper priests nationwide. Just three others have reached the rank of major.

Although he jumped with the 1st Brigade, Father Prendergast's normal duties at Fort Bragg are with the 3rd Brigade.

When the 1st Brigade got the call two days before the invasion to begin preparations, so did Father Prendergast.

"We held services for all the men who wanted to attend," he said, including Mass and general absolution

for the Catholic troops.

"They knew they were going to a combat situation," he said. "Obviously, for men of the faith, it was one of the most important parts of their preparation. I was proud to be a part of that."

Instead of weapons, Father Prendergast buckled on his Army-issue priest kit that included a crucifix, candles, chalice, plastic bottles of wine, a container of Communion hosts and plastic bags of small crosses on neck chains to be given soldiers on the battlefield.

Only he and four Protestant chaplains entered Panama unarmed.

Asked if he were frightened when the plane's door were opened, Father Prendergast answered, "Maybe the word 'terrorized' is better."

"Everyone was keenly aware the jump itself was dangerous," he said, noting that jumps from 500 feet are made only for combat and are never practiced because of the danger involved.

"That's barely enough (height) to have the parachute open before you hit the ground," he said. "There's no time to deploy a reserve chute."

His jump into Panama was Father Prendergast's 58th since he was granted permission by Bishop Edward W. O'Rourke of Peoria to join the Army in 1980. Father Prendergast, who had been in the Air Force in 1964-69, was ordained on July 4, 1976. He entered jump school at age 34. His 57 jumps were merely training for the one Dec. 20.

"A person's adrenalin level goes way up when the doors open," he said. "It makes you very emotional. It's

## Vietnam chaplain recounts real-life 'Fourth of July' experience

Fourth of July in 1967.

A Navy chaplain from 1953 until his retirement in 1980 at age 58 because of heart trouble, Father Ryan had been assigned to a year of duty on the cruiser USS Oklahoma City stationed off the Vietnamese coast.

But when the ship was called to Hawaii for an overhaul, Father Ryan in 1967 asked for, and received, a transfer to serve for 12 months with the 3rd Marine Division at the hostile northern border of South Vietnam at the Demilitarized Zone.

Father Ryan had just given Communion to about 20 soldiers at an afternoon Mass that July 4 in a wood and sheet-metal chapel at their base in Dong Ha, South Vietnam.

Among them was Marine Cpl. George A. Pace of Detroit, assigned as Father Ryan's personal aide. Pace served the Mass.

"It was 4:30 in the afternoon, a convenient time for Mass because the boys had their evening meal at 5. It was just like being in your parish church," Father Ryan said. "I spoke about the Fourth of July and what it means to us as Americans," he said, "that we were here in Vietnam to try to give to the people of South Vietnam the same freedom and liberty that we enjoy as Americans and sometimes take for granted."

emotional for all the soldiers.

"Luckily, I landed on the tarmac. When I landed the airport had already been pretty well secured."

During the fighting, Father Prendergast was stationed at the 307th Medical Unit. He prayed with the wounded.

He also said he gave last rites to the first paratrooper killed in action, a Catholic.

"It is a very, very special ministry," he said, speaking of being a chaplain and the shortage of Catholic chaplains. "I wish I could let (others) know how gratifying a ministry it is."

After the fighting let up, Father Prendergast spent the rest of 24 days in Panama traveling among the troops. He celebrated 10 Masses on Christmas Eve and Christmas Day, and again on New Year's weekend.

For an altar, he often used an ammunition box covered with a white cloth.

When Gen. Manuel Noriega — whose capture was the key objective of the invasion — turned himself in at the Vatican Embassy, Father Prendergast had the added duties of being an "answer man" for his church.

"The men were very confused," he said, "not understanding all the international ramifications that go with sanctuary, or how anyone could give safe harbor to a man as corrupt as he was."

"That was one of the main questions I was asked: 'How could your church harbor a thug like that?'"

When the 1st Brigade returned Jan. 12 to Fort Bragg in a public parachuting display, Father Prendergast made his 59th jump.

"It's the only way a paratrooper goes in," he said.

After Communion, "I was purifying the chalice," Father Ryan said. "George put the water on my fingers; I turned one way and he the other, and a shell hit and exploded right outside the chapel."

Shrapnel sprayed the worshippers. Father Ryan got hit in the neck and back with shrapnel. And a half-inch fragment went directly through Pace's heart.

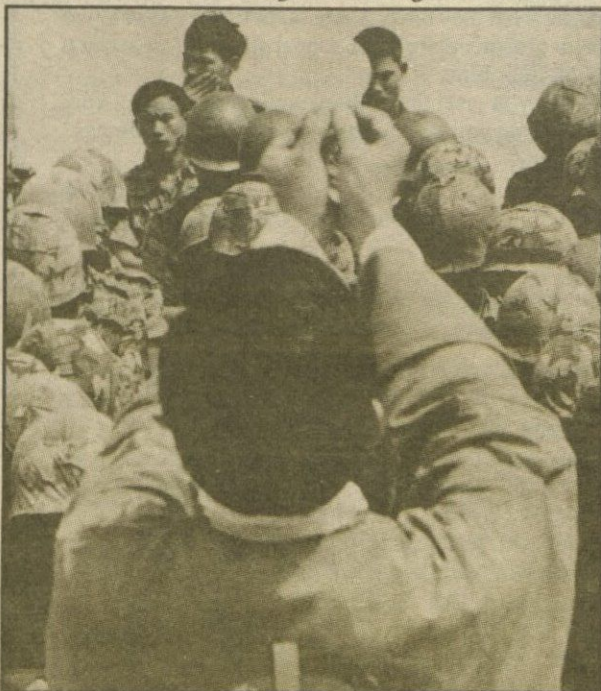
"His last words were 'I'm hit, Father, I'm hit,' and he passed out," Father Ryan said. Blood soaked the priest's vestments as he carried Pace to a nearby bunker, out of the continuing shell fire.

Pace was rushed to nearby doctors, and a heart surgeon worked on him for a couple hours, but to no avail.

Immediately upon his return to the states, Father Ryan flew to Detroit, where he met Pace's parents. At their parish church, Father Ryan and the Paces' pastor celebrated a Mass in George Pace's memory.

Father Ryan, who spends six months each year at Holy Family Parish in Duxbury, Mass., and six months at St. Edward's in Palm Beach, still sees the Pace family and calls them on occasion, like George's birthday. But there is one day his parents are always sure the phone will ring.

"I call them every Fourth of July," Father Ryan said, "to let them know I said Mass that morning for George."



By Steven Sims  
Catholic News Service

PALM BEACH, Fla. (CNS) — For Father Joseph E. Ryan, "Born on the Fourth of July" is perhaps the most ironic name possible for a movie on the Vietnam War. The movie reminds him of what happened on the